

THE CHRISTIAN CENTURY

But harken, my America, my own,
Great Mother, with the hill-flower in your hair,
Diviner is that light you bear alone,
That dream that keeps your face forever fair.

Imperious is your errand and sublime,
And that which binds you is Orion's band.
For some large purpose, since the youth of Time,
You were kept hidden in the Lord's right hand.

'Tis yours to bear the World-State in your dream,
To strike down Mammon, and his brazen breed,
To build the Brother Future, beam on beam;
Yours, mighty one, to shape the Mighty Deed.

—From "*The Errand Imperious.*"
By Edwin Markham.

CHICAGO

The CHRISTIAN CENTURY COMPANY

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licited and should reach us not later than
Monday of the week of publication.

THE CHICAGO CHURCHES.

There was one addition last Sunday
morning in the Ashland Church. W. R.
Moffett, the pastor, and City Evangelist
Samuel T. Martin exchanged pulpits Sun-
day evening.

W. D. Ward, the pastor of our church
in Evanston, is a victim of "brain storm,"
occasioned by the arrival of a fine girl
last Sunday evening. Mother and daugh-
ter are doing nicely.

The Easter exercises of the Douglas
Park Sunday School were of special in-
terest. The attendance was 131, a marked
increase in the size of the school. The
offering was \$12.68. Under the leader-
ship of C. M. Schoonover, the pastor, the
congregation is planning for a new build-
ing.

There were three confessions and five
additions otherwise in the services of
the Jackson Boulevard Church last Sunday.
One person was baptized at the evening
service.

The new church building of the Harvey
congregation will be dedicated Sunday
afternoon, April 28th, at 3 o'clock. The
new building is a credit to our congrega-
tion and has been secured at a tremen-
dous sacrifice by the members of the
church. It is hoped that very many of
the brethren of the city will attend the
dedication and find pleasure in giving
their hearty support to the splendid la-
bors of the Harvey Church.

Dr. Elliott I. Osgood, of China, spoke
at the Irving Park Church last Sunday.
This church has had special services dur-
ing the last week with home forces.
There were 25 additions in the short
meeting, 22 of them by confession. W. F.
Rothenburger is the pastor.

There have been 20 additions to date
in the meeting at Harvey held by G. W.
Walker, father of the pastor.

The regular meeting of the Christian

Ministers' Association was held last Mon-
day morning. The address of the morn-
ing was delivered by Chas. E. Varney, a
new minister in the ranks of the Disci-
ples. He spoke on "The Confessions of a
New Comer." Mrs. Varney also spoke in-
terestingly of her own purpose in com-
ing among the Disciples. G. W. Walker
of Canton, Mo., was a visitor.

W. C. Hull has completely recovered
his health and is giving his time to the
work of the First Church. Encouraging
audiences heard him last Sunday in spite
of the bad weather.

A rally of the West Side churches was
held in the Jackson Boulevard church on
Monday night of this week. Mr. E. M.

Bowman, who returned last week from
his European trip, presided. Pastors and
delegations from seven of the West Side
churches were present. The chief ad-
dresses of the evening were made by Carl
Bushnell, S. T. Martin, A. T. Campbell, C.
E. Varney and G. A. Campbell. The at-
tendance was not large, but this was the
first one of what is hoped will prove very
helpful rallies in the various districts of
the city.

Chas. Reign Scoville and his helpers
are in Cedar Rapids, Ia., conducting a
meeting for our churches in that city,
for which the most ample preparation
has been made by the pastors. G. B. Van
Arsdall and F. E. Smith.

A New Serial Story Unto The Lion's Mouth

By P. C. Macfarlane

Scene Laid in Ephesus, A. D., 120

This thrilling story of the days when the church was young will soon be published in
the Christian Century. It will afford

A Rare Opportunity to Catch the Pulse-Beats of that Far-off Time

The style is that of dramatic narrative. The characters tell their own story. No
prosy descriptions. Action! Action!! Action!!! is the key to the style.

Will Run for Three Months

This new story will be published in weekly installments, covering a period of about
three months. A synopsis of earlier chapters will be published with the later installments.
It will be intensely interesting, being a vivid portrayal of the remarkable traits of the
early Christians.

In missionary zeal.

In fellowship!

In charity!

In self-sacrifice,

In heroism!

In liberality!

And ever in the hope of the immediate coming of our
Lord and Savior Jesus Christ.

Instructive, Inspiring, Faith-Compelling

Veterans of the cross are heard delivering the traditions of the apostles in the very
accents in which they fell from the inspired lips.

Christianity is seen in conflict with pagandom, with Greek philosophy and with
oriental mysticism.

The fires of persecution are kindled.

Triumphant martyrs are seen witnessing unto death.

This intensely interesting period of church history, so little known to present day
followers of Jesus, is made to live again.

Mr. Macfarlane read the story from his pulpit in the First Christian Church of
Alameda, California, and for twelve consecutive Sunday nights the church was crowded
to its full capacity by a throng of men, women and children, who listened spell-bound
to the graphic narrative. When the people had listened with breathless interest for an
hour they were heard to complain that it had been but a few minutes. They pleaded that
the chapters be made longer. Before the story was finished many came to confess their
faith in Jesus Christ because of it.

Publication commences in an Early Number

To allow an opportunity for all who wish to do so to interest their friends and secure
their subscriptions before publication of this wonderful story begins we have decided to
print the first installment about April 15 and to make a

Special subscription rate of \$1.00, to new subscribers only, good until that time.

To individuals and societies that wish to take advantage of this special rate we will
make a commission rate of 40 per cent in clubs of five or more, if sent at one time—cash
with the order. Write us for further information and advice to club-getters. Make re-
mittances payable to

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The Christian Century

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CHICAGO, ILL., APRIL 11, 1907.

No. 15.

EVENTS OF THE WEEK

Charging the use of forged ballots and fictitious names to the administration of both the New York

To Stop Risk Fraud.

Life and the Mutual Life insurance companies, and collusion to

inspectors in the employ of the state insurance department, the international policy holders' committee has declared its intention to institute legal proceedings in New York to set aside the election last fall and to secure the conviction in criminal proceedings of all officers and agents said to be involved in the procurement of unlawful ballots. District Attorney Jerome will take up the complaint as soon as the Thaw trial is over, and prosecutors in more than half the states in the union will be asked to lay the evidence before their respective grand juries. The charges made are in the shape of affidavits which representatives of the policy holders' committee have been gathering for weeks. That the international committee intends to carry the fight over the elections into the courts is evident from the fact that all of the committee's watchers have been withdrawn from the vote canvassing quarters.

Mrs. Mary Baker Eddy has transferred her entire estate to a trust, made up of

Mrs. Eddy's Estate.

Henry M. Baker of Bow, Archibald McLellan of Boston, and Josiah E. Fernald of

Concord. This action came as a complete surprise to the attorneys, who have begun suit to compel an accounting of Mrs. Eddy's estate. It is now claimed that Mrs. Eddy cannot be compelled to appear in court in connection with the pending litigation. The trustees are empowered to prosecute and defend, for the benefit of the estate of Mrs. Eddy, any suits at law or in equity, whether now pending or that afterwards may be brought with reference to any matter in which she may personally be interested. With the exception of Mr. McLellan, the trustees are not believers in the Christian Science doctrine. Mr. Baker is a former congressman, while Mr. Fernald is president of one of the banks in Concord, N. H., and has for several years acted as Mrs. Eddy's financial agent. Henry M. Baker, chairman of the trustees, in behalf of himself and his associates, gave out the following:

"Mrs. Eddy has relieved herself of the care of her estate, that she may devote her time and thought without interruption to advancing the cause she represents. Her trustees accepted the trust several weeks ago, and will not hesitate to protect and defend the estate intrusted to them, if need be, against both plaintiffs and defendants in the pending suit."

Former United States Senator William E. Chandler, counsel for the plaintiffs in the Glover-Eddy suit, issued a statement in which he declares that the new trust for Mrs. Eddy's property "is a trick" contrived by her "jailers" to avoid a possible receivership, and that the defendants in the suit have "used her delusions and

incompetency to serve their own selfish ends."

* * *

The conditions revealed by the publication of the portions of the Montagnini documents seized when

France Stirred.

the Papal nuncio was expelled from Paris occupy the most conspic-

uous place in public discussion in France. Since the publication began, interest, instead of waning, has widened. Instead of one newspaper only giving extracts from the papers to the public, many journals have undertaken a piecemeal publication, and the whole press of Paris has taken up the discussion. Newspapers which studiously ignored the first installments have been driven into consideration of the subject, which concerns all France and the whole church, as well as the foreign governments. It is no longer merely a technical question as to whether the seizure of the documents violated diplomatic covenants, which makes the subject of concern to foreign governments, but the revelations, or ostensible revelations, by Mgr. Montagnini of indiscreet diplomatic dealings with him. But of far greater moment is the question of the role played by Rome in the international politics of France, and the effect of the revelations regarding it in France and on the church itself. One fact recognized by all is that the publication has revealed what was known, but it is denied that the whole situation is reeking in intrigue. There is no use longer blinking at the fact that these impressions have gone out and will not down, no matter whether Mgr. Montagnini's statements are true or not. There are plenty of denials to his statements, but no side has yet denied the authenticity of the documents on which the newspapers have drawn for their publication.

* * *

Diplomatic representatives of Russia have been directed to communicate a

Trouble for Peace Conference.

circular note regarding The Hague peace conference. The main

feature of the note is an announcement that Russia, Germany, and Austria reserve the right to abstain from the discussion of questions "which, in their opinion, cannot lead to practical results." This means the limitation of armaments. In making this reservation Russia reaffirms her adherence to the former program for the conference. On the other hand, Great Britain and Japan reserve the right to abstain from the discussion of any points in the Russian program from which, according to their views, satisfactory conclusions are not obtainable. The question of the limitation of armaments, according to the Russian note, is proposed by three powers—the United States, Great Britain and Spain—the United States also proposing the addition of the Drago doctrine to the program, and several states reserve the right to present independent propositions to the conference on questions connected with the Russian program, but not di-

rectly mentioned in it. The Russian minister to The Hague has been instructed to ask the government of the Netherlands to issue final invitations to the conference, in order that it may be opened in the middle of June. Great Britain has not withdrawn or in any way altered her request that the reduction of the expenditures on armaments should be placed on the program of subjects to be discussed at The Hague peace conference.

* * *

Officers of the Pennsylvania railroad have settled down in earnest to run to

After Train Wreckers.

earth the gang of train wreckers which in the last two months has made several attempts

to destroy fast passenger trains on the company's lines. After a thorough investigation of the attempt made last week to wreck the Pittsburg-Cleveland express at Hudson, O., the officials declared themselves satisfied that the outrage had been committed by the same man or men who at least three times before had almost succeeded in accomplishing the disastrous complete wreck of a heavily laden passenger train. Rewards aggregating \$10,500 have been offered for the capture of the wreckers and a special reward of \$2,500 for information leading to the arrest of those responsible for last week's attempt at Hudson.

* * *

J. J. Hill has resigned as president of the Great Northern R. R., and will be

Briefs.

chairman of the board of directors. Louis W. Hill, his son, is now president. The veter-

an railroad chief has been appointed chairman of the board of directors, a position carrying even greater authority than that of president, without its burden of detail work. Louis Warren Hill, the second son of James J. Hill, has been trained especially to carry on the work of his father. He and his brother James are graduates of Yale. Together they have gone through every department of the Great Northern road, from the construction work to the executive offices, spending six months or a year familiarizing themselves with each one and obtaining a practical knowledge of the methods which have been used with such enormous success by their father.—It was judiciously decided by the Supreme Court of the United States that the Isle of Pines is now and always has been an integral part of the island of Cuba, so far as government relations are concerned, that it is foreign territory, that it does not belong to the United States, and that duties are properly levied on goods coming from the Isle of Pines the same as from other parts of the republic of Cuba.—Andrew Carnegie notified the president of the board of trustees of the Pittsburg Carnegie Institute that he is sending them \$6,000,000. Of this amount \$5,000,000 is in United States Steel Corporation 5 per cent bonds and \$1,000,000 in cash. The cash is to be used in erecting more technical school buildings.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

"FREEDOM IN THE CHURCH."

In a recent volume under this title the assertion is made that the Anglican Establishment is the most democratic church in the world. This affirmation includes the Episcopal church in the United States. The writer must have had in his mind a new conception of democracy which has not been given for the benefit of his readers. When the "Honorable Peter Sterling" was giving instruction to his sweetheart on the science of human government, she naively asked him, why it was, that the Democratic party, of which he was a recognized leader, and distinguished representative, did not choose the best men to run for office. The Hon. Peter replied, that the selection of the best men to rule would be aristocracy and not democracy. The election of the best men to office is aristocratic government, the election of the average is democratic government, and the average, he went on to say, is not yet very high in our civilization. If this explanation is satisfactory, it is significant of much in American politics, and many of us find ourselves leaning irresistibly towards aristocracy.

It is a well known fact, however, that the Anglican church is politically and socially aristocratic, and that the average laity have no voice whatever in the conduct of its affairs. It is true to-day and has always been true, that the officials of an institution can not be depended on to reform it. The revolutions and reformations of history owe nothing to officialism except opposition and persecution. Reasoning from what we have learned in such matters, it is more than probable that the agitation and influence of the laity culminated in the first steps towards separating the English church from the authority of Rome, and continually pushed from behind in the completion of the process. It was the enlightenment of the English people that made the Protestant reformation possible. The priesthood stood out against it as long as it dared, as it always does against every measure of progress. History does not record a single reform issue in which an Anglican bishop or archbishop has been on the side of the people. Like the Tory party and its faithful organ, the London Times, they can always be depended on to be on the wrong side. If an Englishman wants to be infallibly right and never wrong he has only to ascertain the position of the Tories, the Times, the House of Lords, and the Anglican bishops and take the other side. This guarantees an infallibility in the old world which is enough to make a dozen popes green with envy. The people have made great progress both in the church and out of it in securing and safeguarding their liberties, but thanks be unto themselves for the enjoyment of this freedom.

If the word democracy is employed as the exact equivalent of freedom, it is quite correct to say that there is a pronounced democratic element in the Episcopalian church, notably in the Anglican Establishment. Outside of a certain external bond in the adoption of the prayer book, there is a wide range of intellectual freedom in the Episcopal church on both sides of the Atlantic. There is less bondage to prejudice and

a narrow intellectualism than can be found among either Protestants or Romanists. The Anglican church has set an example which the church universal in all denominations might afford to imitate, viz., in the freedom of its scholarship. The great universities, under Anglican control, like Oxford and Cambridge, endow their scholars. A fellow of one of these foundations who wishes to devote his life to scholarly pursuits, to any line of special study or investigation, has a room and a sum of money placed at his disposal for life. He is free to investigate with a motive single to the ascertainment of truth. Popular ignorance, partisan prejudice and sectarian clamor have no power to reach him. He does not have to keep his eye on votes like a politician, or on bread and butter like a hireling ecclesiastic, or maintain a guilty silence, from prudential considerations, like many religious leaders, some in low, some in high positions. He can state facts and stand by the truth without fear or favor. This is the reason that the intellectual honesty of Anglican scholarship can always be depended on. Where an Anglican professor declares that baptize means to immerse he does not have to defend sprinkling and infant baptism, or be asked to resign. He is free to say what he thinks to be the truth and nobody can hurt him for saying it. Nearly all of our denominational scholars are dependent and therefore not free. Instead of training men to ascertain the truth we train them to defend a creed which some other man is supposed to have ascertained a thousand years ago.

It would be a good thing if all our American churches and colleges had more of the democracy of Anglican scholarship. Our scholars must be free at all hazards. Of course, in this land of the free and home of the brave, a man can take the liberty of saying what he pleases, and the consequences of his wisdom or his folly, but we refer to the right of educated men to investigate subjects and announce conclusions without the fear of persecution and ostracism for the expression of honest opinion. Human freedom in the world of thought has its limitations, like every thing else human, and we must be careful not to mistake wild radicalism and recklessness for the liberty wherewith Christ has made us free. But every man with intellect, education and individuality to be a force in the world must have room to grow in, and he must take care that he allows the other fellow as much room as he claims for himself. Independence makes for freedom and freedom for truth.

It appears that the writing of the book to which reference has been made in this article was inspired by the Crapsey case and the relation of all similar cases to ecclesiastical freedom. It raises again the old question of how far a man has the right to change the denominational or credal platform on which he is paid to stand, without forfeiting his fellowship in the church that pays him. A. B. Bruce once declared, in lecturing before a summer school of theology in Oxford, if he were a member of the Roman Catholic church, he would not withdraw from that historic communion, but would remain in the church, as long as he

could, to protest against its errors. How far this privilege of protest and criticism extends within one's own church without traversing and disturbing the rights of fellowship, has not yet been settled. The general principle, however, may be laid down, that if a man's conscientious convictions lead him beyond the principles that are fundamental to the existence of the organization to which he belongs, and from which he draws his support, it is a dictate of common honesty that those principles should be advocated on the outside, and at the expense of those who believe them to be true. Concerning other matters not of vital importance and absolutely essential to the communion itself, the largest liberty of thought and speech should be allowed, and must be if the body is to live and grow. J. J. H.

THE PEACE CONGRESS.

The movement toward peace between nations ceased long ago to be the exclusive dream of a few persons and is finding substantial support in all branches of the church, in the ranks of organized labor and among the most successful business men and the most influential statesmen. The meeting of the National Arbitration and Peace Congress which opens in New York April 14 will vie in interest and worth with the International Peace Congress of Boston in 1904, when John Hay made his remarkable speech. The New York Congress will be in session for three days at Carnegie Hall, and will be addressed by Archbishop Farley, Bishop Potter, Rabbi Hirsch, Governor Chas. E. Hughes, Secretary Root, President Eliot, Judge Gray, Hon. William Jennings Bryan, President Roosevelt and other distinguished men. A notable delegation comes from Great Britain, including such men as Dr. John Rhys, W. T. Stead, Sir Robert Ball, Clement K. Shorter and Principal John M. Lang. The meeting will serve to deepen interest in the coming Hague Conference and may indirectly bring some influence to bear on that important gathering.

UNITED BRETHREN AND CHURCH UNION.

Strong remonstrances had been made by some leading United Brethren to some features of the plan for the union of that church with the Congregational and Methodist Protestant churches, but whatever objections seemed to them in the way appear to have been removed from the revised plan of the last conference of delegates. The United Brethren bishops have united in an address to the members and ministers of their church commending heartily the plan and the spirit in which it was approved by the council. They say:

The plans of the Pittsburg meeting were thoroughly revised, in a candid and fair manner. . . . There were mutual concessions offered and mutual benefits granted and received. No selfish spirit was present, but a devout and earnest wish to promote the Kingdom of God. There were some compromises on the part of the different denominations, but on nothing of vital importance. . . . The end aimed at was some kind of union that would at the same time pre-

serve the present local church (except where it is mutually desirable to unite them), the quarterly, annual and general conference in legal existence, and yet unite them in voluntary and co-operant services for God and man.

"We believe this new plan, when adopted by the several churches, will do this in a way that will glorify God and aid us in every righteous aim we now have. The plans will soon be issued. We each believe that this effort to unify the churches and increase their effectiveness is providential, and the beautiful Christian spirit shown by all in the council is proof that the Holy Spirit leads the way. In the fear and love of God all must follow on. We rejoice in what has been done and give God the glory."

IN BRIEF.

Religion was recently defined by Professor Dods of Edinburgh as neither morality nor worship, but "simply friendship with God." This is simple and catholic, and it may be true, but it makes for individualism and against institutional religion.

Easter day brought a delightful surprise to Ira D. Sankey, the singer and the venerable Dr. Theodore Cuyler. Brooklyn singers surrounded their homes early in the morning and sang hymns to them, many of which, in Mr. Sankey's case, were inseparably connected with his own career as an evangelist.

* * *

Dr. Alex. Whyte of Edinburgh speaks in the highest terms of the theological writings of Rev. Dr. W. P. DuBose of the University of the South at Sewanee, Tenn. He says he is waiting for no announced book as he is for Dr. DuBose's book on St. Paul.

* * *

The annual presentation of Teachers' Bibles to the members of the graduating class at West Point has been made by the American Tract Society. In the assembly room of Memorial Hall the entire corps of cadets and many of the officers with members of their families were gathered. Rev. G. L. Shearer, D. D., secretary, spoke for the American Tract Society. Rev. Karl Relland, assistant to

the pastor of Grace Episcopal church, New York city, made the principal address on "What shall it profit a man if he gain the whole world and lose his soul." It is of interest to know that about one-third of the whole corps systematically study the Bible, for which nineteen classes taught by the upper classmen meet regularly each week.

* * *

Although the Laymen's Missionary movement was only inaugurated in November last it has been developing with great rapidity and seems to be meeting with unusual favor on every hand. It was thought by some to be a very great undertaking to secure fifty influential laymen to go at their own expense on a tour of investigation through mission fields, as members of a Laymen's Centennial Commission. But already thirty-six members of this commission have been appointed, of whom twenty-nine are abroad at the present time engaged in this investigation. Instead of it being impossible to secure fifty, the movement now hopes to have at least one hundred strong laymen on this commission.

Into the Wilderness

H. L. Willett

If there is a feeling of isolation from the world in a sea voyage which lasts as long as the one from Boston to Alexandria, that feeling is intensified when one leaves the ways of common travel and enters the desert. For even the sea is a common carrier in our day, as it has been for generations; but even more than formerly, since the advent of the Marconi wireless telegraphic system, which keeps in communication with ships almost all the way across the Atlantic. But when once you have gone into the desert, you have cut off all intercourse with the outer world for the period of the journey. There is not the slightest likelihood of meeting anyone who could bear a message back to civilization. The only passers-by are the Beduin, driving their goats or camels to better pasture, or in rare instances bearing charcoal or dates to the markets at Tor or Suez.

Yet this trip to Mount Sinai was the chief feature of the Palestine class this year, and so all that preceded in the way of ocean travel and stay in Egypt has been preliminary to this. I shall have to leave to other hands the description of the journey on the Nile, which several members of the class took, and confine myself to the story of the Sinai journey. I can do this with the better grace since I had something to say of Upper Egypt on the last trip, three years ago, and for some of the readers of the Century the re-telling of that experience would have little value. I hope, however, that part of the present trip will be described by another.

We left Cairo at eleven o'clock on Tuesday morning, February 26, for Suez. There were nine in the group, as follows: Professor Jenung of Amherst, Rev. Edward L. Smith and wife of Seattle, Rev. E. W. Bishop of Concord, N. H., Rev. Chas. E. Elliott of Breckinridge, Minn., Miss Eva J. Daniels, Miss Mary M. Bonnell and Mr. Carroll Daniels of Grand Rapids, Mich., and the writer. The first half of the way was through the better part of the Delta of Egypt, skirting for a time the northern border of the "Land of Goshen." But after

reaching Ismaileyeh, the junction point on the line, the sand was the chief feature of the scene. Now and then there was a brief stop at some station where a little vegetation relieved the barrenness, but for the most part the sand had free play. The wind drove it into the coaches of the train in spite of closed windows.

From the time we changed cars at Ismaileyeh we were running not far from the Suez canal, of which we had plenty of glimpses as we went on. At places it widens out into lakes, as at the Bitter Lakes, through which it runs from the Mediterranean to the Gulf of Suez, which is virtually the Red Sea. Along the route at stations it also widens to let ships pass each other. It is one of the most important waterways in the world, reducing by quarters and even thirds the journeys of ships voyaging to the far east from Europe.

At four-thirty in the afternoon we came to Suez, and were met by our dragoman, Joseph Shaar, a native Druse from the Lebanon, but now a Christian and a graduate of the Protestant Syrian College at Beirut. We had met him at Cairo, where most of the equipment for our camp was secured. As soon as the train pulled into the station he rushed up to the car, thrusting the vociferous Arab porters aside, as they made desperate efforts to seize the baggage and make off with it, as is their custom. It is then the business of the owner to keep in sight of his luggage if he can. Very soon that of our company was piled up in one place, and then we followed it to the Hotel d'Orient.

Here we spent the night and half the next day, while the final touches were put on the camp outfit. The camels are hired from the tribes of Beduin in the region. There is an agreement made with them, ratified by the sheiks of the four leading tribes, who select one of their number to accompany the party to see that all arrangements promised are fulfilled. The camels are selected for their qualities as carriers of burdens

or as riding beasts. The former are used for the transportation of the camp, the latter for the members of the party. Each camel is accompanied by his owner as driver, who walks by his charge all the way, either leading the camel by a rope, or allowing the rider to hold the cord, while he walks behind. In this manner the men walk all the way, and as the pace of the caravan is never faster than a walk, it is not difficult for these practiced travelers of the desert.

But aside from the brief visit to the camp at Suez to look at such of the equipment as had been assembled, we did not see the caravan or its full appointments until the following evening. The remainder of the day was spent in sending final messages and getting the last odds and ends of wearing apparel for the trip. Among the things which had to be done was the passing of inspection by the commandant of police, for which purpose the entire party had to visit the headquarters of the force. All who pass the gateway of the desert must secure the permission of the authorities. This had been done as far as possible at Cairo, but the final formal inspection, which was merely a personal appearance and exchange of compliments, had to take place at Suez. A similar interview was held with Falkner Bey, the resident British inspector of the port, who was found out on the grounds in front of his residence working at the repairing of an automobile, for which there seemed little but very local use in the region.

At two o'clock on Wednesday afternoon we started from the hotel, taking the tram car for the harbor. This is reached by a stone pier, running across the shallows of the head of the Gulf of Suez. It is through these shallows that the route of the Israelites probably lay on that memorable occasion when they fled from Egypt. Of that event, and the locality in which it occurred, I shall say something more in another connection soon.

It had been our plan to take a boat at Port Tewfik and sail to the usual landing-place opposite the Springs of Moses,

from which it would have been but a short journey by camels to the camp. But when the sails were hoisted it was found that the wind was unfavorable for this trip, and the boatmen insisted on landing us to the north, on the bank of the canal at the quarantine station. The camels were five miles away, and there was only the uncertain telephone at the vacant station to depend upon for communication with the drivers. But Joseph sent the message and awaited results. The region was a mere sandy stretch as far as could be seen. A small Arab village near by was the only sign of life, except as the ships passed in the canal. Soon we decided to walk on and meet the camels, and a member of the Beduin community near by was hired to pile our hand-baggage upon his camel and take it to the camp at Ayun Musa.

On we walked. At first it was pleas-

ant. Then the sand became deeper, and the way harder. The wide stretch of plain was eagerly scanned for signs of the camels but in vain. At last the twilight came, and then darkness. Joseph kept a bold front, and insisted that the men would come soon, but the only living creature we could see as the daylight faded was the camel bearing the luggage as he disappeared in the distance and the gloom. At last the ladies thought they could go no further, and we rested on a slight elevation, listening for any sound that might bring assurance that our helpers were at hand. Behind us in the distance gleamed the lights of Suez, and far out to the right shone the red light of the signal station.

The chill of the night added to the discomfort of the situation, and the moon, which was almost at the full, was completely hidden by dense masses of clouds. There was nothing to do but to

go on, and the weary tramp was resumed. But we had scarcely gotten started before we heard the noise of hurrying beasts, and there appeared out of the darkness on every side the camels, coming swiftly in answer to the message sent. They were a sort of vehicle with which we had but the scantiest acquaintance, and the dark-skinned riders might well have been desert robbers, from their appearance. But never was an apparition more welcome than that, and as we were placed upon the kneeling beasts, and they slowly lifted themselves, joint by joint, to their feet, the moon came out in dazzling beauty, and we made our way to camp in high spirits resolving that the adventure had given us the best possible preparation for our first view of the tents pitched among the palms of Ayun Musa, and for our first night in camp. Wadi Firan, March 4.

Correspondence on the Religious Life

George A. Campbell

"I am discouraged with preaching. I do not seem to be accomplishing anything. Many times have I wished that I was at something else. I guess that the only reason I am preaching is that nothing else seems to offer. Am I a hireling? What am I to do?"

I wonder if this was not written some Sunday night when the writer had returned from an uninspiring evening service. At least, foolishly perhaps, I attempt some reflections on it after a Sunday night service attended only by a very few people. All day it has rained or drizzled. All the meetings of the day have been small. The fair weather Christians stayed snugly in their homes or perhaps visited their friends on the South Side, distant a dozen miles or so. There were no incoming members to-day; but four joined the procession, the painful procession from us. So it has been a Sunday to keep appointments; but not a day to inspire or to convert. At this writing, late Sunday night it still rains. To-morrow will likely be more disagreeable than to-day. I am very sorry; for business men will all be kept from their work, and none of the children will be able to go to school. The loss of time that these spring rains cause to Chicago business men must be enormous.

The Preacher's Sunday Nights.

I have often wondered what is the Christian way for a minister to spend his Sunday evening after preaching. Should he go straight home and go to bed without seeing any one? Should he ask the companionship of one or two congenial souls and in the flow of convivial spirits restore his normal self? Should he read some light literature, as good fiction, and thus throw himself into a passive condition in which he may find mental healing? Should he give vent, to his wife, to all his discouraged feelings and plan to fold his tent and pitch it on a farm where he would hope to find that things do not draw on his strength as did people? Or fidelity, peace and climactic in spiritual values of the day and make these last hours, of the day of worship, hours of exhaustion though they be, full of confidence, peace, and character in spiritual significance. Somewhere Alexander White has written helpfully on how these hours can be made of great uplift to the preacher. A minister ought not to step away from God-consciousness the moment he steps out of the pul-

pit. It must ever be the aim of the minister who would know God well to grow beyond weather moods, and to overcome spells of despondency, which are essentially fits of unbelief.

Why a Preacher Preaches.

But let us return to the questions which I am supposing were written on a blue Sunday night. The work of the preacher is often intangible. The results of his work do not appear. It is otherwise with men in other fields of activity. As I looked out of my study window yesterday I saw men working in the street. Every blow made its impression. There comes to the workmen, because of the apparent effect of his work, strength and joy. It is often otherwise with the preacher. The results of his work are often for long hid from him. He is a workman sustained by faith not by sight. Of course the preacher egotist always sees the immense results of his work. I am not writing of him. He never could have written the questions at the head of these reflections. He is not delicately enough constructed to even have remotely surmised that he might be a hireling. But many a consecrated minister of God is long kept without seeing great results in his ministry.

He may see men and women coming into the church. He may even hear them confess their sins and avow the name of the Savior. But these may be formal and in the kingdom of real values have little significance. The minister of spiritual intuition and Christian discernment will want lives transformed in truth and in deed; translated from the kingdom of darkness to that of the Son, as evidence that his ministry is counting for God. Failing to see such he grows discouraged and longs to do something that will have tangible results. The very men who ought to stay in the ministry are the ones that demand of themselves real spiritual results. These cannot well be reported. An urgent appealing prayer poured out to God by a single soul in the church may mean more to the kingdom than many additions; but we cannot weigh the influence that sweeps Godward and then earthward; and so our weekly Christian papers fail to discover to us the workings of the realities. The great need to-day is the conversion of church mem-

bers; so that they will be able to really know a minister with a message.

The Minister Must Look Up.

The minister must drive the devil of discouragement out of him by looking up. Let him first bow his face in the dust, contemplating why he should ever deign to stand as a representative of heaven, speaking its message to men less frail than himself. But soon he will hear the whispering of the divine above him. Then he may humbly and fearfully look up and behold the Father's face of kindly countenance, and fear will give place to love. After this he is prepared to look out and tell men that "God so loved that he gave." But often, very often, if he is to keep the demon of despair away, if he is to keep out of his ears the call of business he must look up and love. Looking up and looking out is the secret of going on in the preacher. "Love God," and "Love man" are the great commandments. Leaving committees, one's books so dear, and all chores connected with the church if the minister will seek the strength that is from on high he cannot fail to be a bearer of the messages of uplift to men.

Pastoral Work.

"I find much pastoral work wasteful of time. Do you think there is any good in it?"

The old idea of pastoral work carried with it religious instruction, and worship, the modern idea seems to be that of good fellowship and friendship. Formerly the ministers in their pastoral rounds inculcated Christian principles while we to-day make personal attachments. We often hear the remark made of nearly every preacher now-a-days: "I like him because he is such a good fellow, he does not talk religion." It was with some surprise that I heard this complaint the other day from a Christian church family, "We have been members ten years of the ——— Christian Church, in this time there have been five pastors; but not one of them ever had prayer in our home."

I feel we have lost much in so radical a departure from the old custom. We will not be able to restore it; but we ought in some way make every call not only have a church but a religious significance.

Every pastor frequently meets the physician in homes. He is business-like. He feels the pulse, looks at the tongue,

takes the temperature and prescribes. The pastor must always have the feeling he would like to be as definite as the doctor. Now I am wondering if our laboratory methods of to-day will not incline our pastoral visitation towards definiteness of treatment. I would like to write a spiritual prescription for every person on whom I call, and I will venture that there would be less guess work about it than in the average medical prescription. This I understand Christian science leaders are constantly doing. It will be a great day for the preacher, and why not for the kingdom too, when a member will to be asked cannot the preacher do so say, "Pastor I am soul-sick, please study me and prescribe." But without waiting now in a delicate way by suggesting a verse of scripture, a poem or a book. Or in a conversation leave a vital thought that will bless and elevate.

The under shepherds need great wisdom in dealing with sensitive souls. May we dignify our calling by being not only preachers but ministers as well.

The Nature of Goodness.

The Nature of Goodness by George Herbert Palmer, is the book I commend this week.

Let our sentence be from this author—"I was never so good as to-day, and I hope never to be so bad again."

Austin Station, Chicago.

The ninth annual national Congress of the Disciples was held in the city which has become historic ground to this religious body. If Bethany was the center of the first generation, because of the college there and the other agencies which Alexander Campbell developed, Cincinnati was headquarters in the second generation because of Isaac Errett and the Standard as he edited it, and also because of the two great missionary societies with headquarters there. It is not yet certain just where the center is for the third generation! The old Central church, now under the pastorate of John L. Hill, extended generous hospitality. This building was the finest in the brotherhood when it was built, and its pipe organ was the first installed in any of our churches. It was good to see W. T. Moore, in whose fourteen-year-pastorate the church was built, present at the Congress.

The writer missed the first day, but heard many echoes of the good addresses by John R. Ewers, H. F. Burns, Carl Bushnell, on the subject, "The Relation of the Church to Men." Wednesday evening Prof. Graham Taylor spoke on "Things in Common Between Industry and Religion." On Thursday morning the papers dealt with the relations of the church to labor. Every one regretted that Mr. John Mitchell was prevented by illness from giving the address he had promised. This left the discussion to a capitalist, the Hon. T. W. Phillips, and to two ministers, A. W. Place and I. J. Cahill. All of the papers recognized the important and serious problems involved, but Mr. Place came closest to the subject by the presentation of much first-hand knowledge, gained from residence and observation in large cities. He told how he took one class of "slum" boys among whom was one who had begun training for a prize fight. Mr. Place took charge

TO THE KINGDOM FOR SUCH A TIME.

One who for over a quarter of a century has given his thought and time to Home Missionary problems said, "Here in the United States is a field in its magnitude, variety, complexity and urgency, such as no other Christian people ever had to cultivate and conquer for Christ."

1. Home Missions appeal to our patriotism. If our liberties are to be preserved we must have a pure Christianity. The foreigners who flock to our shores must be evangelized or they will heathenize us. If we are to be saved from the blighting influences of Mormonism, Anarchy, the saloon power and political corruption, it will be because Christianity, in its primitive simplicity and beauty, shall triumph in our land.

2. Home Missions appeal to us because it means the salvation of souls. The American Christian Missionary Society has power to be one of the most efficient forces in the land in winning men to Christ. America is not yet evangelized. There is no richer harvest field in the world.

3. Home Missions are in line with the plea of the Disciples of Christ. The very plea we make to the world demands that we seriously undertake the evangelization of America.

Union is the one dominant note in the religious world. Divisions are no longer

apologized for by the most consecrated and prominent religious leaders. I verily believe we have come to the Kingdom for such a time as this.

The success of the evangelistic efforts of the past few years are but the first fruits of a mighty harvest which is ready for the reaper if we will but send forth the reapers.

4. Home Missions is the roadway that leads to the evangelization of the world.

If we are to have the men and the money to evangelize the heathen nations, the strategic position of America makes it necessary that we evangelize our home land. God's order for the conversion of the world as expressed by our risen Lord is—your home city or town, your own state, America, the world.

For the sake of our beloved land, for the sake of the salvation of souls, for the sake of the plea we make to the world and the evangelization of the regions beyond, let us lay upon the altar of God an offering on the first Lord's day in May which shall be worthy the people who wear the name of our blessed Lord.

G. B. Townsend, Hagerstown, Md.

Count that day lost whose low descending sun,

Views from thy hand no worthy action done.

—Longfellow.

The Cincinnati Congress

E. S. Ames

of that training himself and finally influenced the boy to go to school. Last year that same young man graduated from the university. All the speakers agreed that if the church were united it would be much more effective in reaching laboring classes.

One of the most spirited discussions came on Thursday afternoon in treating the relation of the church to education. The paper of S. S. Lappin was statistical, and dealt with the work of the Bible departments of the colleges. It showed that a wonderful work is done in the training of many young men for the ministry by small faculties, with limited resources. President Rowilson of Hiram compared the educational work of the Disciples and Baptists in a way designed to provoke the former to better and larger things. The style and strength of this paper were noticeable and satisfying. In the general discussion the question of degrees and titles received more than their share of attention, while the old idea was advanced that there are many fields in which ministers without education can attain the maximum of usefulness. This was met by the claim that any man would be stronger in any field with a fuller equipment of the genuine sort such as our best schools seek to give. The Congress was glad to hear from Prof. T. C. Howe, in this session. He has been the leader in carrying to completion the new endowment fund of \$250,000 for Butler College. The evening session of Thursday was devoted to the scholarly and suggestive address of Prof. Gerald Birney Smith of the University of Chicago upon "The Education of the Ministry."

On Friday morning B. A. Abbott, of Baltimore, read a thoughtful and finished paper on "The Order of Service." It ex-

pressed a growing desire among the Disciples for richer and more satisfying services of worship. This is felt particularly with reference to the communion service. Its frequency and its worshipful character both invite the provision for better and more impressive observance. W. R. Warren next gave an address without manuscript, in which he made an impassioned appeal to the minister to devote himself exclusively to the ministry, to sacrifice his own comfort and means to further his work, and to continue longer in the pastorate of one church. He strongly rebuked the restlessness which sometimes becomes a habit with preachers.

The closing session was devoted to an address by Herbert H. Moninger on the work of the Sunday School, which was characterized by his wide knowledge of religious education in church schools.

The committee on closer relations between the Baptists and Disciples was unable to make a report on account of the illness of some members, which had prevented a thorough consideration of the subject.

The question of Federation was brought up and advanced toward favorable settlement. A committee of three was appointed to select a committee of ten, who shall report to the Norfolk convention.

The attendance was about as usual. There were nearly 200 enrolled. The local attendance was not large except at the evening sessions.

The executive committee for next year's Congress is as follows: W. F. Richardson, president; Wallace Payne, secretary; I. J. Spencer and Edgar Jones. The place of meeting will be Bloomington, Illinois. The time should be the last week in March, which is more convenient for many college men.

Chicago, Ill.

E. S. Ames.

A Wide-Awake Men's Bible Club

Jeff. St. Church of Christ, Buffalo, N. Y.

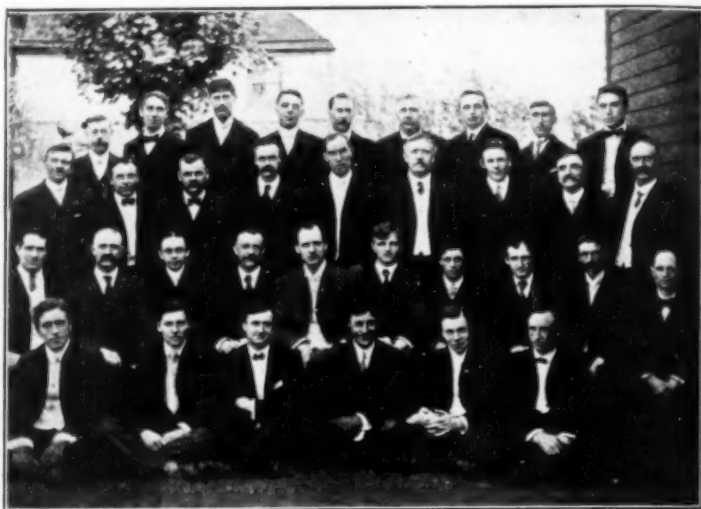
That pastor is to be pitied who is deprived of the help, inspiration and fellowship of a well organized and progressive Men's Bible Club. He is missing a joy that serves as a veritable tonic to his busy, anxious life. There is a charm connected with an organization of men who know each other and are bent upon knowing God's truth, that can be appreciated but not described. Being by themselves they feel a freedom that encourages inquiry and an interchange of thought that is not always found in a mixed class. Together they lay their plans for a wider influence and the reaching of other men and gladly do they co-operate with the pastor in any effort that will bring success to his ministry.

Not quite one-half the membership of the Men's Bible Club of the Jefferson Street Church is represented in the accompanying picture, the organization having decided a few months ago to double its membership by January 1st, 1908. Its president, S. W. Beeson (the third man from the right in the third row), is the general superintendent of the "American Car and Foundry Co.," an institution employing 300 men, and while an exceedingly busy man, he gladly takes time for the work of the school. Under the leadership of one so well acquainted with men the club is making rapid strides. It has a well furnished room of its own in which to study God's word and hold its monthly business sessions and socials. It furnishes the school an orchestra of twelve pieces that plays an opening and closing selection and renders valuable service while the classes are marching to their places of study. Its leader, H. F. Miller (the end man on the left in the front row), is a Hiram graduate and preaches the gospel as well as he constructs houses, having recently

B. S. Ferrall

closed a short meeting at the Dearborn Street Mission, in this city, with 16 additions—mostly by primary obedience. The club has its own treasury and sets apart a percentage of its weekly offerings for the regular Bible School. It is active in the matter of helping raise the school's offering for Foreign and Home Missions. Every sixth Sunday evening its members occupy reserved seats near the front of the auditorium and under the leadership of men chosen by the president, conducts the opening service for the pastor. The ushers of the church are largely from this class. The last Year Book of the congregation was published under its supervision. During the revival to begin in a few days, sev-

eral members of the club will assume important responsibilities and God will graciously reward them for so doing. In preparation for this season of refreshing the organization recently gave a banquet and reception to the men of the church and vicinity, at which 138 fellows sat down to enjoy the good things provided and the helpful after dinner talks given by such men as Dr. E. H. Long and Prof. Frank Hyatt Smith, of the University of Buffalo. I truly believe the golden age of the Bible class is just coming. We are entering it with better methods and equipment and a deeper consecration. God is granting us a more intimate knowledge of the psychological laws that govern men and is going to reward our efforts of love in their behalf as surely as he reigns in heaven.



Men's Bible Club, Jefferson Street Church, Buffalo, N. Y.

BIBLE LECTURES IN REDLANDS

Dr. Oscar T. Morgan of Santa Clara, Cal., recently delivered a series of lectures in Redlands with much profit to those who had opportunity of hearing him.

The arrangements for the course were in the hands of a committee consisting of the superintendents of the Baptist, Christian, Congregational, Episcopal, Methodist, Presbyterian and United Presbyterian Sunday Schools. The expense to be met was about \$50. We decided to raise the money by selling tickets admitting to the entire course of six lectures for the nominal price of twenty-five cents. We aimed in this way to stimulate continuity of attendance, and also to sift the audience. We thought only those interested in Bible study would buy tickets, and we wanted to make the course a real study rather than a popular entertainment. The financial results were excellent. We paid all bills and have \$19 left, which is to be expended in the purchase of biblical reference books for the public library.

The financial success indicates the success of the course in other ways as well. The attendance was large to start with—203 the first night—and, instead of falling off, it grew both in numbers and in intensity of interest. It was an im-

pressive demonstration of the popular interest in the Bible.

Dr. Morgan gave us the course on "The Teachers of Israel and Their Writings." His viewpoint impressed his hearers as sane and scholarly, free from extreme positions, and resting on the solid and generally accepted positions of modern biblical scholarship. His spirit was positive and constructive, while his sensitive appreciation of the spiritual significance of the Bible gave the lectures a warmth and a devotional value which, unfortunately, are not always found in connection with such sound and accurate scholarship.

In their meeting after the close of the course of lectures the superintendents expressed their hearty appreciation of the instruction and inspiration Dr. Morgan had given them. We hope to hear Dr. Morgan in Redlands again some time.

Alfred W. Palmer,

Chairman of the Committee of Superintendents.

FOREIGN MISSIONARY NOTES

Last week the Foreign Society, Cincinnati, received two gifts on the Annuity Plan, one from a sister in Ohio of \$1,000 and one of \$100 from a brother in Kansas. The Foreign Society desires to receive a large number of such gifts.

The Independence Boulevard Church, Kansas City, Mo., of which George H.

Combs is minister, proposes to raise \$15,000 as a special Centennial Fund for missions, \$5,000 this year, \$5,000 in 1908 and \$5,000 in 1909. The first \$5,000 has already been secured. This is over and above the regular March offerings of the church and it is expected that these regular offerings will be increased. The \$15,000 will be used as follows: \$5,000 for Foreign Missions, \$5,000 for Home Missions and \$5,000 for Church Extension. It is hoped this kind of Centennial liberality and enterprise will spread out quite generally through our churches.

Our brethren in England, through the Christian Association, are aiming to raise \$25,000 by 1909 as a Special Church Extension Fund to be used for constructing new buildings in England. This is a wise move.

C. S. Weaver, missionary of the Foreign Society, Osaka, Japan, reports three more baptisms, making twenty-one since the new chapel was dedicated.

During the month of March 1,815 churches made offerings to the Foreign Society aggregating \$39,133. This is a gain of 23 per cent in the amount given and about 20 per cent gain in the number of contributing churches. This is the largest gain made by the society for the month of March in many years, and it is hoped it is but a prophecy of what may be expected for the remaining six months of the current missionary year.

The Boston Meeting

The Union Evangelistic Meetings in Boston under Brother Herbert Yeuell, have come and gone.

Places and Churches.

The two churches in this meeting were the Dudley Street Baptist church with a membership of 1,200, and the Church of Christ with a membership of 300. The meetings closed on the evening of April 1 with 253 professions of faith in Christ. These services were held in the Baptist church, which has a seating capacity of 1,200. The audiences were always large, and at times this great audience room was crowded. It must be remembered that it is not an easy matter to keep Bostonians going to church. This is a city with unusual attractions

A. L. Ward

proclaim good news to people who feel the burden of sin. This is to his credit as well as to the Baptist Church in which the meetings were held. Our evangelist was given a free hand by the ministers (two) of this church. All who came were taught the meaning and the place of faith, repentance and baptism.

At first it was considered by some impossible to get the people to make public confession of their faith in Christ, but brother Yeuell held to this method and it was fully demonstrated that people would thus confess Him, even here in un-demonstrative Boston.

The Harmony.

Not one thing happened to break the joy and the fellowship of this meeting. My people were most loyal to the very last. The Baptist church did its part well. Both churches have been greatly blessed, and without doubt every Protestant church in Roxbury has been stimulated to more aggressive work.

It was a real feast for many of my own people. It was the first time for many of them to have the privilege of enjoying a series of meetings conducted by one of our own evangelists. This meeting will long be remembered by many of our earnest workers, and their interest in Christ and the Church of Christ increased for the remainder of their lives.

Without a doubt, this must be regarded as a distinct advance for the Disciples in New England. We have hitherto been little known here, and somewhat misunderstood, and have thus been frequently classed among the numerous freak religions of this country. This meeting has helped us greatly in removing the possibility of such impressions. This thing was not done in a corner, which has too long been the method of our work in New England. It is hoped that this is the beginning of larger things.

I cannot close this letter without saying that the sanity of Brother Yeuell appealed to all. He is well poised and diplomatic. The like of this has never before been heard in New England. Brethren, this was a great meeting for which we thank God and take courage.

FROM THE BAPTIST MINISTER.

In spite of possible disregard of the admonition "Judge nothing before the time," I cannot refrain from expressing my great appreciation of the effective services of Brother Yeuell and Brother Wake in the series of union meetings just having closed in our church. The great disadvantage of too little time for preparation, the fact that among our people they were entirely unknown, and insufficient advertising left us with an inauspicious beginning, but eternity will show a work of unusual dimensions, deep, far-reaching, permanent, and constantly increasing, although the meetings themselves are over.

It is indeed a great commendation that with these things taken into consideration such a multitude of confessions were heard. There was hardly a class of individuals not represented in the number and though many were young there was a steadiness and thoughtfulness of manner which showed something was behind

their actions aside from their emotions. In eighteen years I have known no evangelistic work to be attended with greater immediate results and at this writing the indications are that the lasting results will far surpass any. Our church is known as an evangelistic church and gathering a large harvest at any one time is an altogether different matter from holding meetings where such work is only occasionally attempted.

My impression, therefore, of the work is seen to be strictly commendatory but the impression that is strongest in my mind which goes beyond the consideration of the work accomplished is that which has to do with a positive duty; viz., the immediate consideration of the union of these two vigorous bodies represented by the two churches united. If the St. James Christian and the Dudley



A. L. Ward, Pastor.

in other directions. This church has been the scene of labors of some of the leading evangelists of America and England. Here both John Robinson and "Gipsy" Smith held meetings, but neither of them did as much as Brother Yeuell.

The Evangelists.

Here is a strong evangelistic team—Yeuell and Wake. Brother Wake sings the Gospel most effectively to the delight of all. He came to us worn from hard work, but he did his part well. Brother Yeuell is an untiring worker, and a great preacher. Nature has endowed him with an unusual amount of endurance. He comes out of five Sunday services fresh for another week's work. He is affable and pliant and never fails to get along beautifully even with people who try his patience greatly. He has the saving sense of humor.

The Message.

Our great brotherhood will wish to know what the evangelist preached. It would be enough for me to say that he preached to the complete satisfaction of the members of the Christian Church; but I am pleased to say that he preached a full gospel. Brother Yeuell confines himself to the work of an evangelist and wisely leaves questions of criticism alone. He takes it that his work is to



Herbert Yeuell, Evangelist.

Street Baptist Churches are fair representatives there is no sufficient reason why the union of the bodies they represent should not speedily be consummated. Unless we disregard our Savior's prayer in John 17th, "That all may be one," we should give ourselves immediately to this matter in my judgment.

The Godspeed of our people will always follow Brother Yeuell and our greetings are gratefully extended to our brethren of the Christian Church wherever these words may find them.

Charles L. Page, Asst. Pastor.
Dudley Street Baptist Church, Boston, Mass.

HERBERT YEUELL'S VIEW.

Too much praise cannot be given to brother Albert L. Ward for his planning for a great meeting in Boston. First he failed on a theater scheme, was turned down by a local church, had planned to run a ten-days' meeting in his own church prior to our embarking for England, when he mentioned the desirability of a union meeting to Dr. Wm. Bustard, pastor of the Dudley Street Baptist church. His evangelist not being an entire stranger to New England, it was not difficult to get these two immersionist bodies to unite in a short experimental union meeting.

While the Baptist were exceedingly agreeable, it cannot be said that they

were sanguine of results and hesitated not to so inform me, the general opinion being that nothing short of a complete city-embracing campaign could keep the people attending regularly. I was also informed that Boston people could not be persuaded to walk forward to make a public confession of faith, that it had been tried and dismally failed.

Substantially little preparation could be made for this meeting owing to the many uncertainties, but once launched, the people went to work with a will. The personal work was hampered at first quite noticeably owing to the usual subjective methods ordinarily used in union meetings being entirely tabooed. Some of the committees had been in training on the "Gipsy" Smith methods, but on being informed that comparatively few of the converts of that great union campaign in which over three hundred churches worked, had joined the churches, nothing was done to get decisions for Christ beyond preaching and simple invitation.

These meetings demonstrated that while the theory of conversion differs widely, yet Baptist and Christians can unite in temporary campaigns for added emphasis upon the need of perpetual union of all immersionist bodies. Nothing but personal contact will ever bring them to a real unity.

Westerners know nothing of the difficulties of the East for churches of all kinds, not to speak of ourselves as a distinct people. The Boston Church of Christ is most unfortunately situated sandwiched at the back of a narrow lot between ordinary dwellings. Brother Ward has done a monumental work here. He has large ideas of what our people ought to be in Boston and this union meeting is working toward that end. A memorial church of a commanding character could attract all Boston. Boston is looking out for something new and while our plea is very simple and lacking the ritualistic element which Bostonians like, yet I am certain that the whole city could be swept with the plea for Christian Unity.

Unfortunately, Brother Wake took sick and for over half the meeting we were considerably hindered by a change of leadership, and a musical program of less evangelistic character.

The people of our own church were faithful all through and their personal work and presence in the chorus, which was small, contributed the greater part of extra work done in the meeting. Dr. Eustard, the pastor, is a popular, eloquent preacher of wide and commanding reputation, a most attractive and magnetic gentleman. Rev. Chas. L. Page, the assistant pastor, has been with this church eighteen years and is a genuine Christian character of large influence. It was an unusual pleasure to labor with these noble men and one cannot but be proud of our own A. L. Ward for his tireless work in bringing our cause to the notice of the various churches of Boston.

We sail for England to-morrow, April 2, at 12:30. My London address is 55 Pellatt Road, E. Dulnich, London, England.

Herbert Yeuell

Fifty Years a Preacher

L. L. Carpenter

It is just fifty years ago this good month of April, 1907, since I first begun my work as a preacher of the Gospel of the grace of God.

For some time previous while teaching school, I had been practicing upon people who were willing to meet in the school house or other places where they were willing to assemble and listen to my broken attempts to tell the story of redeeming love through Jesus Christ our Lord.

But in April, 1857, I began my life work as a regular preacher of the old gospel. Accidentally, as I then thought, providentially as I now believe, I went to Fulton county, Ohio, where we had no churches, and where the plea for a return to Apostolic Christianity had never been heard, except in one place, the old Springhill church. To this church we went and here we preached our first sermon at the beginning of our life work as a preacher. I shall never forget that sermon, and certainly cannot forget the text. The text was "I am now ready to be offered." If I could preach as good a sermon now, as I thought I did then, the religious world would be startled with a great sermon.

For four years I traveled all over Fulton county, Ohio, preaching in school houses, groves, barns, private houses or any place where I could get the people together to hear me preach. During these four years, I baptized, in that one county, more than one thousand penitent believers, and organized seven churches on the Divine foundation. These churches have become strong ones; have good houses of worship; good preachers, and primitive Christianity is now and for many years has been the prevailing religion in that county.

In May, 1861, I married Miss Mary E. Funk, a young lady that four years before I had baptized into Christ. No preacher was ever more fortunate in selecting a life companion. She has ever been a most devoted Christian; she loves the church and the old gospel with all her heart, and has been willing to make any sacrifice that the Gospel may be preached and the church built up. She has been saving, kind, self-sacrificing, willing to live on the meagre in-

come of a preacher. She is the mother of seven children; one, a sweet bud too pure to bloom in these low grounds of sin, was, in the early morning of its life, transplanted to bloom with the flowers of heaven in the Garden of God.

Four boys and two girls have grown up to be honorable Christian men and women. All are members of the church, and all good workers in the church. When we were married I was anxious to select a text and preach a sermon along lines that no one in the audience would be thinking about that only three days before the preacher had been married, so after much thought I selected the text, "But one thing is needful: and Mary hath chosen the good part, which

shall not be taken away from her." My wife's name is Mary.

For fifty years I have been preaching the old gospel. I have been too busy to preach anything else. I believed the old book from Genesis to Revelations when I began to preach. I have believed it all these years. I believe it yet.

I look back over fifty years and all I can say is, that by the grace of God, I am what I am. I have done what I could. My work on earth is about ended; but I love my Savior more and more every day of my life.

"Oh that with my latest breath,
I may but gasp His name,
Preach Him to all, and cry in death,
Behold, behold the Lamb."
Wabash, Ind.

OREGON AND THE MAY OFFERING.

Before the day comes for taking the offering for American missions, I wish to say this word to the ministers and churches of Oregon.

There are several reasons for sending a large gift from Oregon to the treasury of the A. C. M. S. The first is that the privilege of fellowship in this work is essential to the proper spiritual development of all the churches. Not to be missionary is simply to be not Christian. Another reason is that we need the aid of the churches of the stronger states to help us win this great mission field for Christ. A proper fellowship in the larger work will help us to appreciate the aid that we are receiving.

Again, there are states in which the Cause is less well represented than in our own. These sections need our fellowship, that they may have the blessings in Christ that we now enjoy.

There are very few states that are doing what they can for the great work of winning America for Christ. Oregon is ahead of some that are stronger in numbers than she, yet there is much room for improvement on the part of the churches in Oregon. If we wish to double our offerings by 1909, we shall

have to do better than we are now doing. In this connection permit me to say, brother minister, that there is scarcely a church in Oregon that will not be in line for every good cause, if you will show yourself alive to the interests involved and will set the example. I am convinced, from my experience with churches and preachers, that whether a church sends an offering for any cause depends largely on the minister in charge. I have been told that certain churches would not take an offering for state missions; still I have had the pleasure of taking pledges from members of these same churches. It seems to me that the application is easy. "Like priest like people." If some of our ministers would just trade places with any of our secretaries for a short time they would see things differently.

Brethren, how are we sowing? What of the harvest? Be ye servants of God; then let us line up and show the brethren of other states that we are not behind the chiefest in any good work.

Send in a worthy offering for American missions and then proceed to get ready for the great yearly gathering at Turner June 20 to 30. Let every church be represented. The program will be excellent.

Sincerely,
F. E. Billington, Cor. Sec.
Cottage Grove, Ore., April 1, 1907.

The Ethics of First Principles

R. E. Elmore

A recent consideration of "The Conversion Formula," written for the Century by Charles Clayton Morrison, is suggestive of the following thought.

Writes Mr. Morrison, "No preacher has stood long in their (the Disciples') pulpit who has not contended for faith, repentance, confession and baptism as the absolute and indispensable and exhaustive prerequisite to acceptance with God. . . . Without doubt the formula has been a device of singular power in gathering men into our churches."

Continuing, the writer inquires, "Is the formula pertinent to-day? . . . It is no doubt true that in many of our pulpits, especially in those churches which manifest great interest in the social and missionary activities of the kingdom of God, a less and less conspicuous peace is being given to the formal grouping of the so-called 'first principles.' I myself incline to the view that the value of the formula lay in its adaptability to meet certain erroneous religious conditions which obtained in former years but do not obtain any longer in our progressive communities" (Chicago, of Dr. Dowie fame, for instance).

The pertinency of the "formula" can be best determined by inquiring into its scripturalness. If these "first principles" are right, if they are biblical, then they are pertinent so long as men are unsaved. Were they in order in apostolic times? Then they are in order to-day. Have faith, repentance, confession, and baptism, the merit of divine authority as elements in Christian didactics? Then the church has no authority to infringe them.

"The last century needed a legalistic formula to counteract its weird mysticism, but if there is anything our present age does not need in religion it is legalism," further says Mr. Morrison. We are constrained to inquire here, What sort of "first principles" have our brethren—the Campbells, Stone, Scott, and the rest—been preaching? If they taught faith, repentance, confession, and baptism as doctrines for a day, as a mere makeshift, as so much sugar for so many cents, as a means of "bringing men to the front seat from sheer intellectual delight at the clearness of the formula (Mr. Morrison), as a "religion which does not call for conduct, nor refer to conduct, nor in any conceivable way affect conduct" (Mr. Morrison), as "conversion to the formula, conversion to a straw religion" (Mr. Morrison), instead of conversion to Christ,—if this has been the preaching of "first principles" by the pioneers, then the formula should have been given exit in embryo. Why, if this is historic, was not Mr. Morrison born earlier? The embargo comes late. Would the writer have us believe that the men who laid foundations in the restoration movement, and those who builded the structure through the century, were mere legalists, formalists lacking the ethical, the spiritual? Did the pioneers pass over Romans 5:10 as easily as some preachers pass over John 3:5?

Mr. Morrison—"Gradually the static conception of 'salvation' is giving way to the ethical conception that salvation is Christ's mind and character in us. The commandments of Jesus, in obedience to which the right to the tree of life is promised, are the great ethical commands

in which Jesus was primarily, if not exclusively, interested—love, forgiveness, non-resistance, prayer, and the rest." So the minister of the Monroe Street church can find no "ethical conception" in "first principles." To him "first principles" are "static." We have always considered faith, repentance, confession and baptism as charged with intense activity, as calls to a magnificent life. We have viewed them (the Bible has revealed them, we should say) as the primary essentials of citizenship in the kingdom, but in conversion they are embryonic, inceptive, principles to be projected through the whole life, unfolding into the completeness of character in Christ Jesus—faith, which grows as the mustard seed, faith indissolubly wedded to work, faith which proceeds to business, faith which is not an essence but an action, a life; repentance, which is progressive and virile, which involves the twining about of the character, the restoration of a misled manhood, not the mere retraction of unrighteousness; confession, which is inipient in the public congregation, and finds fullest expression before the many witnesses out in the world where Christ is revealed as the divine prophet, priest and king; baptism, not as simply an ordinance, not as mere obedience to a command, but, as interpreted by the apostle to the Gentiles, a "mould of doctrine" for all life, the resignation of self, submission to Christ, a pledge of sacrifice, a committal to service.

Mr. Morrison studies a concrete case. "I have been greatly interested," he writes, "in the union revival conducted in Austin by our now famous evangelist, Chas. Reign Scoville. . . . What interested me most, however, was the sermon (subject: "The New Birth"). That distinctive peculiarity of Disciple preaching was missing. The sermon might have been preached by Gipsy Smith, or Moody, or Torrey, so far as any doctrinal peculiarity was concerned. It did not sound like his sermon I had read in the Standard (on the same subject). In the latter Dr. Scoville's climax was the clear setting forth of the way to become a new creature; the new birth was a birth of water and of the spirit. We got 'into Christ' by 'faith, repentance, confession and baptism,' and these steps described the process of the 'new birth.' In the Austin sermon no mention was made of baptism, no mention of a birth of water except in reading the chapter, and even here, although nearly every other verse was expounded, the pivotal verse was passed over without comment. The unsaved were admonished that they 'must' be born again, but it was assumed that the process of the new birth was already known to them. A circle was drawn in both sermons, and Christ was assumed to be in the circle so that if any man was in the circle he would be 'in Christ,' but we were not told how to get into the circle as we were in the printed sermon. To be candid about it, I liked the sermon as I heard it better than the sermon as I read it."

But surely we have gone far enough in reviewing a dissertation from the pen of one who prefers a process of teaching which does not instruct men how to get into Christ, to that process which reveals

the way. It is not surprising that Mr. Morrison, in "The Practice of the Monroe Street Church," employs the following: "The First Congregational Church of Chicago, we hold, is as truly a church of Christ as the Jackson Boulevard Church of Christ." Then why does not Mr. Morrison, who enjoys the jingle of the phrase, "the practice of Christian union," take the Monroe Street Church over and unite with the First Congregational? Why not push his plea for Christian union along this path?

The shadowy thought of Mr. Morrison concludes in a paragraph of ridicule.

"The first effect of the acceptance of the 'old Jerusalem gospel,' as it is fondly called, is to settle the soul in a state of satisfied release from spiritual distress. Its typical song is 'Tis done, the great transaction's done.'"

In the meantime "first principles" flourish in perpetual youth. The "formula" has, somehow, managed to thrust itself very thriftily into twentieth century religious affairs. It has a way of getting itself preached. Results are seen in a million lives, growing, glowing, shining more and more unto perfect day. The heart of the church is being chastened and sweetened in Christian culture. Her hand, pierced aforetime as the hand of the Master, is reaching farther and farther and fuller and fuller to the heathen. Surely Jehovah has lifted up his countenance upon her. May she be "Beautiful as Tirzah, Comely as Jerusalem, Overpowering as an army with banners." Roanoke, Va. R. E. Elmore.

A HEARTY INDORSEMENT.

The G. L. Wharton Memorial, through its chosen representative, F. W. Norton, had its claims presented to the Ministerial Association at Cleveland, O., April 1st. The objective aim of this proposed institution, as set forth, is to establish an American Home where the education of the children of our missionaries employed in foreign fields can be carried forward without interrupting the progress of the work in which the parents are engaged. This would solve the problem which has been long pressing for solution. The harm in the loss of time and opportunity to do good, occasioned by the insufficient means to which they were hitherto compelled to submit would, by the new and improved method, be altogether removed. And the load of anxiety, resting heavily, would, if not altogether banished, be materially lightened. An Home, such as is contemplated at Hiram, O., with its facility and advantage, would be of priceless value.

The missionary zeal, augmented by the weighty measure inaugurated, would radiate from this center in ever-widening influence, and be of incalculable value in its results.

Fired by the vision of what may be accomplished, the following resolution was adopted by the Ministerial Association:

Resolved, That we give our hearty support to the proposed enterprise, and that the secretary be instructed to send copies of the report to the "Christian Evangelist," "Christian Standard," "Christian Century," and "Christian Worker."

Wm. Kraft, Sec'y.
Cleveland, O., April 2nd, 1907.

Lesson Text

Genesis

37:5-28

The Sunday School Lesson

The Sale of a Brother*

International

Series

1907

April 21

In all the Old Testament there is no character more attractive than Joseph. Perhaps Jonathan, the son of Saul, is a close approach in admirable qualities, but the part he has is less conspicuous. Joseph meets every test that falls to him in a long career, and becomes by reason of his faithfulness the deliverer of Egypt and of his own people. Like Daniel and Nehemiah he rose to high honor in the court of a great monarch, the greatest of his age. This was a story sure to prove interesting to a nation never very prominent in the political affairs of the world.

At the close of Jacob's meeting with Esau he went to Succoth, probably a point in the Jordan valley not far from the Dead Sea. Soon after we hear of his removal to Shechem, where the unhappy episode of Dinah and the Shechemites is placed. Later on Jacob came to Bethel, and near this place occurred the death of Rachel. This account and all references to Rachel's tomb in later times are consistent in their location of the place to the north of Jerusalem in the territory of Benjamin, and not at the spot near Bethlehem where tradition has placed the tomb since the time of Helena.

Then came the death of Isaac at Hebron, apparently during a visit of Jacob to his father, and the two brothers met again at the burial of the patriarch. This account, given in chapter thirty-six, is followed by the list of Esau's descendants, taken from records as late at least as the kingly period in Israel. It is the priestly writer who contributes these lists, as is his custom. The narratives are supplied for the most part from the prophetic sources.

Then comes the account of Joseph's career. He was Jacob's son by his favorite wife, Rachel. One other son he had by her, Benjamin, who was still very young, the mother having died at the birth of this child. Joseph was therefore a much-loved son. Perhaps the chief weakness of Jacob's character in later years was his partiality for the sons of Rachel. Even if tribal relationships are meant more than individual experiences in these accounts, it is still apparent that the writer intended to hold clearly to the greater honor accorded the Rachel clans than those of Leah.

Joseph was not popular with his brothers. In a polygamous family there could be little harmony. But the natural dislike of the children of one wife by those of another was aggravated in this case by the fact that some dishonest transactions of the shepherds had been reported to their father by the boy Joseph. Then to make matters acute, the father had given Joseph a special mark of his favor in allowing him to wear a coat with the long sleeves which denoted the

H. L. Willett

rank or honor of the wearer. The jealous boys could think no good of one who seemed to attract to himself all the love and solicitude of the head of the family.

The northern writer, whose account mingles with that of the Judean prophetic source throughout this story, adds another cause of trouble. Joseph was guilty of dreaming dreams which seemed to foreshadow future greatness, and was indiscreet enough to tell them to his father and his brothers. This childish boasting would not have been taken seriously by men of larger spirit, but in the hearts of the jealous brothers it added fuel to the flame of hatred. The dreaming of dreams was indeed considered a matter of moment by all people of the Semitic race, as in some measure the revelation of the will of God. So Joseph's boasting, harmless in itself, was resented by the brothers as too likely to come true.

Even his father thought it was unbecoming, and rebuked him mildly, as an indulgent parent might. The bowing of the sheaves might mean no more than general success. But the dream of the sun, moon and stars falling down to him seemed to hint so plainly at the superiority of Joseph to his own family that it needed rebuke. In the reference to "thy mother" along with himself and the sons, the writer of the narrative appears to forget that Joseph's mother died some time before. It may, however, be a mere rhetorical reference to complete the idea of supremacy.

Such were the grounds for that envy which was to have such unhappy yet providential consequences in the life of Joseph and his people. At this time Jacob appears to have moved again to Hebron, though notice has been taken of such removal from Bethel. From his home he now sends the boy Joseph to learn of the welfare of his brothers. The work of shepherd life compels a considerable amount of wandering about in a land where a large amount of the land was cultivated, and pasturage must be found in other districts, and must be followed from place to place as the season advanced. Jacob had of course no suspicion that Joseph would incur any danger in a visit to his brothers. No doubt he had gone on many similar journeys before.

He expected to find them in the vicinity of Shechem. This is a distance of fifteen or sixteen hours north of Hebron. The latter place is about twenty miles south of Jerusalem, and Shechem is nearly twice that distance by road to the north. But even here the boy did not find the shepherds. So he went on still further north following the direction of a stranger who found him looking about in that region and had seen the brothers at Dothan. The latter is merely ruins now, but bears the marks of having once been a town of some importance. The most prominent and incongruous feature of the place is a sawmill, to which the people of the vicinity come for this mod-

ern service, so little known in the lands of the crescent. As might be expected, Joseph's pit is pointed out to the traveler, and the town itself is called Jubb Yusuf, "Joseph's Pit."

Here the brothers saw him approaching and determined to put an end to his imagined superiority. The narratives differ strikingly in the account of the event that followed, and their variation is easily discernible to the most unpracticed reader. In the one, the Judean, the men conspire to put Joseph out of the way. Their plan is to kill him, but Judah persuades them to sell him instead to the Ishmaelites, who pass at the moment. This they do for the twenty pieces of silver, preparing the garments of the boy with the blood of a goat so that Jacob will be deceived into the conviction of his death. The sequel to this narrative is found in 29:1 where Joseph is sold by the Ishmaelites to the Egyptian officer. In the other narrative (verses 19, 20, 22-25a, 28a, 28c-30, 36), it is Reuben who plays the part of a deliverer, securing the consent of the brothers that the boy be put into one of the water or grain pits in the neighborhood, thinking to release him later. But while they were eating, certain Midianites, not Ishmaelites, went by, found the lad in the pit, and took him with them on their way into Egypt. When later on Reuben went back to the pit the boy was gone. The Midianites took him to Egypt and sold him to Potiphar. In harmony with this second version of the matter are Joseph's words to the imprisoned official in Chap. 40:15, "I was stolen out of the land of the Hebrews." Such duplicate narratives are common in the Old Testament, as we have seen, and serve to explain what might otherwise seem discrepancies.

In such mischance to an innocent boy, and in such behavior on the part of jealous brothers was laid the foundation of his future greatness, in which his dream more than came true. Yet the brothers were none the less guilty, and they paid the price of bitter remorse in the days when they faced Joseph in his power. Then too the long years of grief for Jacob, for which there could be no compensation till he saw him again, help us to understand how expensive to all concerned is the selfish and jealous spirit, which can only work evil, however it may be overruled in behalf of good.

Daily Readings.

Monday, April 15—Joseph loved and hated. Gen. 37:1-11. **Tuesday**—Joseph sold by his brothers. Gen. 37:12-28. **Wednesday**—Jacob deceived. Gen. 37:29-36. **Thursday**—Joseph finds favor. Gen. 39:1-6. **Friday**—Sin remembered. Gen. 42:14-22. **Saturday**—Affliction for good. Job 5:6-17. **Sunday**—In God's hand. Psa. 31:1-15.

True worth is in being, not seeming. In doing each day that goes by Some little good; not in the dreaming Of great things to do bye and bye.

—Cary.

*International Sunday School Lesson, for April 21, 1907, "Joseph Sold by His Brethren," Gen. 37:5-28. Golden Text: "For where envying and strife is there is confusion and every evil work." James 3:16.

The Prayer Meeting---"Making Proachers"

Topic, April 24, Matt. 9:36-38; Ro. 10:15.

The duty of making and sending forth preachers belongs to the church. The ministers, the elders, the deacons, and every other man, woman and child in the church has to face the duty. If the cry comes that there are not enough ministers to meet the demands of the church, every disciple of the Lord should ask, "What can I do to help in the raising up of men to preach the gospel?" The preachers will appear in sufficient numbers when the church as a whole sees its duty in the matter and does it. And back of the effort to put young men into the ministry must be the desire to preach the gospel to the whole creation. If our chief interest in the preacher is based on a desire to have the proper thing done when we get married or when we die, we do not esteem the ministry highly and we shall not urge promising young men to choose it as a life calling. Let us remember that Paul, Luther, Calvin, Knox, Wesley, and Campbell were preachers of the gospel, and that they made possible our free institutions. Then we ought to turn our eyes to the lands where the gospel has not come in the fullness of its power. But we do not have to go abroad to find reasons for the existence of the Christian ministry, we do not have to look beyond ourselves. Our own hearts need the enlightening and quickening which the true preacher gives.

Silas Jones

A Ministry of Light.

The minister of Christ must be able to distinguish between truth and the local and temporal forms in which it has been expressed. He ought to know the difference between a custom of the East and a principle of the gospel. Not long ago I met a man who was going about shaking off the dust of his feet against those who refused to invite him into their homes to read and explain (?) the Bible. The poor fellow thought he was apostolic! Some are so zealous for sound doctrine that they forget to tell the truth and pay their debts. The true minister does not confuse men by putting the form of sound teaching above righteousness of life. Nor does he embarrass them by preaching as a part of the gospel conceptions of science and history that have been discarded by thinking men. He places the emphasis where it belongs. He lays hold on the eternal verities of the gospel and applies these to the needs of his hearers. The church that neglects to send forth preachers of this type has no future. It will soon be numbered among the defunct institutions.

A Ministry of Hope.

Philosophy tells us how to avoid mistakes. It does not give the preacher his message. The message he gets from

Christ. From Christ he learns how to comfort the sorrowing, rebuke the proud, hearten the discouraged, and give to all a vision of triumph. He will not preach philosophy, science and literature, though he will accept their help, he will preach Christ. Dr. Gunsaulus says: "I will not attempt to vie with your other sources of intellectual and spiritual vitality in furnishing you delightful information or high entertainment. If they are valuable to you it is because each to whom you give your attention is a specialist. So also am I a specialist. No one else has been traveling my path with Christ. No one else has met Him where I have met Him. No man has had my soul and its vision of Christ. I will preach only what I believe—the time is short. I will preach only what I know is supremely important to the thought of Jesus—the time is short." After reading these words, and especially after hearing the gospel proclaimed by a man of intelligence, faith, and power, we can hardly be content to leave unto others the work of supplying the church with a suitable ministry. We shall work through the Sunday School, the Endeavor Society, and the prayer-meeting to exalt the calling of the preacher. And we shall not, if we are well informed, withhold our help from the colleges where young men get special training for the ministry. Eureka, Ill.

Christian Endeavor---"The Best Reading"

Topic for April 21. Wise Ways to read Wise Books. Prov. 4:1-9.

First of all, the Bible. No book can compare with this book, and all other reading is of value because it throws light on the Bible, and rings out clearly to us those great living truths and principles to which the Bible witnesses. Books that obscure these truths and principles are a positive hindrance to us. The Bible, moreover, is the one exhaustive book which can never be over-read or read out. The more it is studied the more need for further and deeper study is discovered.

* * *

Next to the Bible, the books which are most likely to help us and to make vivid to us the living things in the Bible are biographies. Some of the best biographies of the last few years which we ought to read are Morley's "Life of Gladstone," Allen's "Life of Phillips Brooks," Howard's "Life of H. Clay Trumbull," Henderson's "Life of Stonewall Jackson," Major Robert Stiles' book of recollections of Robert E. Lee, Butler's "Life of General C. G. Gordon."

* * *

And among biographies, none are more full of romance and interest nowadays than the missionary biographies—Miss Yonge's "Coleridge Patteson," Blaikie's "Personal Life of David Livingstone," Lovett's "James Chalmers," Thompson's "Griffith John," Griffiths' "Verbeck," Messmore's "Parker." These are only a few of a great and ever lengthening list.—Robert E. Speer.

* * *

There is an increasing number of Endeavor societies which have provided themselves with missionary libraries. At a nominal cost our missionary socie-

Royal L. Handley

ties furnish good libraries and these books are intensely interesting and profitable reading. In how many of our churches, think you, the offerings have been doubled, new life has appeared in every interest of the church, and men and women have gone forth as messengers of the cross because of the circulation of missionary books. The pastors, Endeavor officers and Sunday school workers in many churches can give testimony to the blessings which have followed the possession of good missionary books on the shelves of the church libraries.

Worth Quoting.

But the finest music in the room is that which streams out to the ear of the spirit in many an exquisite strain from the hanging shelf of books on the opposite wall. Every volume there is an instrument which some melodist of the mind created and set vibrating with music as a flower shakes out its perfume or a star shakes out its light. Only listen, and they soothe all care, as though the silken soft leaves of poppies had been made vocal and poured into the ear.—James Lane Allen.

* * *

A great book that comes from a great thinker—it is a ship of thought, deep-freighted with truth, with beauty too. It sails the ocean, driven by the winds of heaven, breaking the level sea of life into beauty where it goes, leaving behind it a train of sparkling loveliness, widening as the ship goes on. And what a treasure it brings to every land, scattering the seeds of truth, justice, love, and piety, to bless the

world in ages yet to come.—Theodore Parker.

* * *

This, Books can do;—nor this alone; they give
New views to life, and teach us how to live;
They soothe the grieved, the stubborn they chastise,
Fools they admonish, and confirm the wise;
Their aid they yield to all; they never shun
The man of sorrow, nor the wretch undone;
Unlike the hard, the selfish, and the proud,
They fly not sullen from the suppliant crowd;
Nor tell to various people various things,
But show to subjects what they show to kings.

—Crabbe.

* * *

For Daily Reading.

Monday—April 15.—Wisdom that preserves. Prov. 2:1-22.

Tuesday, April 16.—A call to the young. Prov. 8:1-21.

Wednesday, April 17.—Loving instruction. Prov. 12:1-15.

Thursday, April 18.—Reading and keeping. Eccl. 8:1-7.

Friday, April 19.—A wise reader. Acts. 8:26-40.

Saturday, April 20.—An inspired writer. Rev. 1:1-20.

Sunday, April 21.—Topic.—Wise ways to read wise books. Prov. 4:1-9.

No longer forward, nor behind,
I look in hope, or love, or peace;
But, grateful, take the good I find.
The best of now and here.



Home and the Children

THE PERSONAGE FROM MATTAPAN.

By Carroll Watson Rankin.

When John Maynard went to Mattapan to take charge of an important group of mines, the little village boasted a single brief street. Here, lying low in the ore-stained valley, and arranged in a not altogether successful attempt at order, were located the one butcher shop, the single general store, the tiny drug store, the hotel, appalling in its bald ugliness, and four saloons. These buildings, originally painted in divers hues to suit the individual fancies of their first owners, had changed with time to the same dull crimson hue that stained the village street. The ugly little homes of Mattapan—many of them, indeed, were scarcely more than huts—were perched promiscuously on the sides of the high hills that rose precipitously from three sides of the tiny valley. Once these steep hills had been evenly carpeted with velvety green grass; but when John Maynard first saw them there were great, gaping, gory wounds in their sides, where they had been tunneled for iron ore.

Except for the wonderfully clear blue sky and the lofty dignity of the hilltops high above the scattered, unsightly litter of badly-built cottages, there was not a single object of beauty in the valley. It was all hideously sordid, disordered, and ugly; particularly to John, because John had meant to be a painter of pictures before his father had made of him a mine-manager.

At first Maynard, a bachelor of twenty-four, boarded at the appallingly bald hotel; and he found its interior quite as forbidding as its outer aspect. As soon as the young man had his new duties well in hand, he turned his attention to making himself comfortable. Choosing the least occupied hill, and fencing in enough of the company's land for a good garden, he built a clean, comfortable little house, hired the neatest woman he could find to do his cooking, and then planted his garden.

All vegetation grows wonderfully in soil impregnated with iron. Never were there ruddier radishes, crisper lettuce, sweeter corn, or bigger weeds than grew in John's garden that first summer. From a distance, the solitary patch of green glowed like an emerald against the dull red hillside. The next year there were flowers, and then, partly because he was touched by the wistful faces of the women and children that peered through his fence (fences were necessary because of the half-domesticated pigs that roamed at will over the hillsides), partly because he was a born landscape gardener without knowing it, and mostly because he was John and couldn't help it, public-spirited young Maynard set out to make all the rest of the unsightly village as beautiful as his own hillside. This was

quite an undertaking for a young man who already had a flourishing iron mine on his hands, but of course, if John hadn't been the kind of man to handle large undertakings, the big company that owned the mine would never have sent him to Mattapan.

When John had lived in Mattapan for four years it had grown to be a wonderful spot. Persons from other towns went to see it because it was such a beautiful example of what all mining towns should be. All the cottages were clean, inside and out. The wandering pigs were banished, and all roving hens were provided with homes. Each cottage had its well-kept garden, and when all the hillside gardens were in bloom, the gorgeous slopes above the single, renovated street were a sight to see.

After John's improvements were a settled fact, all the village lived all the rest of each year for just one day. That day was the day of the annual flower show. On that occasion, liberally backed by the company, John awarded large prizes for the best gardens, the best vegetables, the best flowers; and competition was invariably keen. Indeed, the summer of the tenth anniversary of Maynard's advent found the villagers looking forward to Fair Day with more than usual interest, because the carefully-tended gardens were flourishing to an unusual degree.

Fair Day, the most important of days, was only twenty-four hours distant when the early morning train landed Geraldine Blake in Mattapan, just at daybreak.

Geraldine was one of a party of gay young tourists sufficiently desirous of seeing a genuine iron mine to be willing to rise at unseemly hours to take the trip. At the last moment, however, Geraldine, who was rather unsuitably clad in a fresh white shirt-waist suit, decided that she did not like the aspect of the wide, crimson cavern and the deep, black, apparently bottomless shafts that led to the mine.

"No," said Geraldine, edging away from the uninviting opening, "you people can prowl around and tumble into shafts if you want to—the man at the station said it'd be an hour before there'd be anybody ready to take you down—but I'm going to climb those funny little steep, wiggly paths that lead up the hillside. You'd better come, too."

But all the others, except a boy named Morris Wilde, declared that they were too tired to climb hills; so off Geraldine ran, with Morris at her heels.

All her life—not such a great while, since Geraldine was just seventeen—the girl's principal characteristic had been thoughtlessness. It is altogether probable that she did not mean at any time to do harm to anybody or anything; but, solely because she never stopped a moment to think of possible consequences, she was frequently bringing disastrous

consequences about. Indeed, she was continually plunging other persons into big and little distresses, often into real difficulties; yet she continued to act first and to think afterwards, principally because she herself seldom fell a victim to her own thoughtlessness. Sometimes the results of irresponsible Geraldine's carelessness were merely amusing, sometimes, however, they came close to being tragic; yet, however, the girl herself always managed to escape unscathed.

The inmates of the little cottages were still sleeping soundly when Geraldine, followed by Morris, tripped lightly up the nearest hillside path. The gardens were at their very best, and their best was something to see. Gigantic sweet peas nodded from tall hedges of vivid green, their colors deepened and enriched by the iron-tinged soil. Wonderful scarlet poppies blazed above silver foliage. Mammoth mignonette scented every well-cared-for garden; and there were other flowers that neither Morris nor Geraldine could name.

"Oh!" cried the girl, flitting from garden to garden like a great white butterfly, and doing all sorts of damage in her heedlessness, "I must have these big, sweet pinks. And O Morris, do pick me some of these heavenly blue things by the fence!"

Morris, not dreaming that the "heavenly blue things" were the pride of lame Mrs. Prouter's heart, and that Mrs. Prouter, who was counting on their taking a considerable prize at the coming fair, would cry herself sick at finding them gone, obligingly obeyed.

But, not content with the spoils already gathered, up, up went the trespassers until, at the end of the upward path, they found themselves in poor old Grandmother Bishop's garden. Here, backed and flanked by tall, but not very promising, rows of green corn, grew only one flower; but that one blossom happened to be the wonder and admiration of all the village. It was a strange, new flower, like nothing floral that the most experienced villagers had ever known. Purple almost to blackness, velvety almost to sumptuousness, veined as no other flower in Mattapan had ever been before, it was held aloft on a stiff, wiry, graceful stem above a tuft of curious leaves. Even John Maynard, with all his knowledge of plants, was unable to give the odd, blackish blossom a name.

No garden was so hard to keep watered as was Grandmother Bishop's, because it was farthest from the spring at the foot of the hill; and, since both of her sons had been killed in the mine, the poor old body had no one to carry water for her. Yet, twice a day, ever since the odd, unknown plant had unfolded its curious leaves, she had toiled up the hillside with extra water in order to bring the blossom to perfection in time for the fair; for,

as all Mattapan knew, the John Maynard prize for the best novelty was ten dollars. The village admitted unanimously that the plant was a novelty. Moreover, it admitted that Grandmother Bishop both needed and deserved the prize money; and not a soul in Mattapan could have been hired to harm the plant.

When Geraldine, to whom a flower was just a flower and nothing more, saw the marvelous, trumpet-shaped blossom, she pounced upon it with a shrill little cry of delight, which the old lady must surely have heard is she had not been afflicted with deafness.

"Oh, you big black beauty!" cried the girl, eagerly clutching the wiry, slender, but strong stem. "I'll just have to have you!"

The stem did not break, but the plant came up bodily. Morris cut the stem and tossed the plant into the tall grass at the pathside.

"Those first flowers you picked," said Morris, when the devastating pair had leisurely descended the hill, "are all wilted. Why don't you throw them away?"

"Guess I will," returned Geraldine, tossing all but the queer black flower into a convenient test pit. "It's fun to pick them, but they're always a nuisance afterwards. Throw yours away, too—I'll load you up again from the gardens on that other hill. I'm going to keep this odd, nearly black thing because it's so queer."

When, nearly an hour later, the reunited party boarded the train that was to take them to a neighboring town where there were other sights to see, there was hardly a garden that had not suffered from Geraldine's lawless depredations. Not only her arms, but Morris' were filled with the fragrant spoils, all of which were promptly confiscated by the chaperon, who really loved flowers.

"But really, Geraldine," protested Mrs. Ross, "I don't think it was quite nice of you to rob all those pretty gardens in this wholesale fashion."

"It was fun," asserted Geraldine. "Folk's shouldn't have flowers if they don't want them picked."

Two days later, this same party of tourists was boarding a lake steamer, bound for Duluth. The chaperon carried all that remained of the stolen flowers; friends were seeing the tourists off.

"By the way," said one of these friends, "there's a personage going up the lake on this boat. He's a perfectly wonderful mining man, and such a distinguished looking creature that you can't help being proud of riding on the same boat. His name is John Maynard. He's a bachelor somewhere about thirty-five with a perfectly magnificent income. If he approves of you he'll be awfully pleasant to travel with—there he comes now. What luck! I'll introduce you."

Geraldine was chatting brightly with Maynard as she went up the companion-way to encounter unexpectedly, at the top, several of her own townspeople. As the friend had said, Maynard had really become a "Personage," and there was no doubt, either, about his air of quiet distinction. It pleased Geraldine, who worshipped personages, though always hitherto at a distance, to be discovered in such good, such really imposing, company. In appearance, the girl was attractive; her manners were graceful. Maynard, pleased with her lively, girlish chatter, spent much of the forenoon with

her and sat beside her at luncheon that noon. Outwardly, Geraldine was sedate; inwardly, she was rejoicing because the only real personage on the boat had singled her out from all the rest, and was helping her to iced tomatoes in a manner to make her traveling townspeople green with envy.

But a moment later something happened. John Maynard's eye roved from the tomatoes to rest upon the table decorations, a large bunch of assorted flowers. Among them was a curiously veined, blackish-purple blossom, with a stiff, wiry stem that held it waving above all the rest.

"Why," said he, with evident surprise, "that odd flower is precisely like one that I saw growing up on a hillside in Mattapan—and thereby hangs a tale."

Geraldine said nothing, but the young woman at Maynard's left exclaimed: "Do tell it! Anything about Mattapan is sure to be interesting. We were there just the other day."

So Maynard, with his eyes still on the odd, almost black blossom, told the tale of the hillside gardens in Mattapan, modestly leaving out all his own share in the beautifying and uplifting of the town. He told about the annual flower show, the almost feverish preparations for it, the suspense of the competitors, about the prizes, about what the prize money meant to the more poverty-stricken miners. Then he told about the heart-breaking disaster that had overtaken the Mattapan gardens only two days previously and the very day before the flower show; how malicious persons had trampled the little gardens, had torn valuable plants up by the roots, had stolen the choicest flowers, and in that way had robbed the people of their prizes. He told, too, of the beautiful blue larkspurs that it had taken poor, lame Mrs. Prouter three years to grow from seed; and of the wonderful, nearly black blossom that would surely have given old Mrs. Bishop the prize for the best novelty. What he did not tell was that the equivalent of the prize money had somehow found its way from his pocket to old Mrs. Bishop's withered hand.

When the story was ended, Maynard suddenly looked toward Geraldine for sympathy. What he discovered, however, was guilt. Geraldine was as crimson as the stolen pinks or the ore stained paths of Mattapan, and her telltale eyes were downcast.

Maynard's glance flashed from the girl's speaking countenance to the flowers and back again. The evidence was only too complete.

"You!" he gasped. "Surely, it couldn't have been you?"

But the accusing, corroborating eyes of all the little party were fixed on Geraldine's guilty face, and Maynard knew to a certainty that the ruthless marauder had been Geraldine.

Then, because the interests of the Mattapan people were very dear to his bachelor heart, and because he suddenly felt himself boiling inside with indignation at Geraldine's selfish thoughtlessness, and most of all because he couldn't help doing it, Maynard quietly stiffened into a cold, solid iceberg, several degrees chillier than the iced tomatoes.

With years, John Maynard became even more of a personage; but, while Geraldine sometimes boasted of having met other personages, it was noticed that she laid no claim to having encoun-

tered the personage from Mattapan.—Forward.

LET'S CHEER UP.

Church—Does your wife spend much of her time shopping? Gotham—She says not. She says she spends most of her time waiting for her change.—Yonkers Statesman.

Tommy (on the shore): "But you said you learned how to swim."

Johnny (going under): "Yep; I took swimming lessons in a correspondence school."

A public school magazine contains this courteous announcement: "The editor will be pleased to hear of the deaths of any of the old boys." No doubt the old boys will oblige the editor from time to time.

"I don't know," replied Henpeck. "I wonder if a fellow could buy any of it anywhere nowadays."

"Eh? Buy any of what?"
"The charm that maketh woman kind."

Looking Ahead Some.

The Earl of Buchan was to the end of his life, although eccentric, a great social favorite and "a terrible old flirt."

On leaving a room he would take leave of the prettiest young lady with old-fashioned courtesy, and say: "Good-bye, my dear; and pray remember that Margaret, Countess of Buchan, is not immortal."

Neighbors.

"Don't you want to borrow my lawnmower?" asked Mr. Goodman, addressing the man that had just moved into the house next door. "Why, yes, thank you," answered the new neighbor, with alacrity. "Well, you're an improvement on the man who lived there before you, anyhow," said Mr. Goodman, lifting the machine over the back-yard fence. "I always had to mow his lawn myself."—Chicago Tribune.

FIND OUT

The Kind of Food That Will Keep You Well.

The true way is to find out what is best to eat and drink, and then cultivate a taste for those things instead of poisoning ourselves with improper, indigestible food, etc.

A conservative Massachusetts woman writes:

"I have used Grape-Nuts five years for the young and for the aged; in sickness and in health; at first following directions carefully, later in a variety of ways as my taste and judgment suggested.

"But its most special, personal benefit has been a substitute for meat, and served dry with cream when rheumatic troubles made it important for me to give up the 'coffee habit.'"

"Served in this way with the addition of a cup of hot water and a little fruit it has been used at my morning meal for six months, during which time my health has much improved, nerves have grown steadier, and a gradual decrease in my excessive weight adds greatly to my comfort." Name given by Postum Cereal Co., Ltd., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

F. P. Arthur is in a stirring revival in Shepard, Mich.

H. F. Sayles is the new minister of our church in Ebensburg, Pa.

Ivan Agee, who has been minister in Atlanta, Ill., will become pastor in Greenville, Ill.

Situations for a clerk, tinner, and shoemaker are open in Milestone, Sask. Address L. B. 67.

Grant W. Speer is now minister of the Central Church in Toledo, Ohio, succeeding J. O. Shelburne.

E. L. Cunningham is the new assistant pastor of the First Church in Sedalia, Mo., helping J. M. Kudy.

R. H. Miller, pastor of the Richmond Avenue Church in Buffalo, N. Y., will go abroad during the coming summer.

M. G. Long and his congregation in Harrison, Ohio, contributed \$80 for Foreign Missions. The apportionment was \$65.

C. Lee Stauffer has accepted the pastorate of the church in Dana, Ill., and has already begun his labor on his new field.

A new church building to cost \$10,000 is being planned by the congregation in Chandler, Okla., of which Oscar Ingold is pastor.

The State Ministerial Institute will meet in Normal, Okla., May 14-17. E. L. Powell of Louisville, Ky., will be chief speaker.

With the assistance of A. A. Doak, J. T. Adams and his church in Scottsburg, Ind., began a promising meeting last Sunday.

R. B. Helser, the able minister of our church in Fayette, Mo., recently organized a new congregation in Franklin Junction, Mo.

The Hillsboro district convention of Texas meets this week at Corsicana. Excellent preparation was made for the convention.

Charles L. Harbord has moved from Quincy, Ill., to Canton, Mo., to be near his preaching points in Lewiston and Monticello, Mo.

The foundation has been completed in the erection of a new church building at Broken Bow, Nebr., where Jesse R. Teagarden is preaching.

Our church in Knoxville, Tenn., is setting its face toward larger things in the erection of a new church house. Dean L. Bond is the pastor.

J. W. Hagin, minister of the Fourth Church, Covington, Ky., has the help of W. E. Ellis, of Cythiana, Ky., in a promising revival meeting.

The third district convention will meet in Carthage, Mo., May 6-9. Newell L. Sims is the pastor in Carthage. Entertainment will be free.

B. B. Tyler will leave Denver, April 15th, for his trip to the World's Sunday School Convention in Rome. Mrs. Tyler

will accompany him. They will stop in Cleveland and New York before sailing from Boston, April 27th.

George W. Knepper, pastor of the church in Wilksburg, Pa., recently enjoyed a brief period of rest in his former home in Somerset, Pa.

Robert S. Latimer, president of the Western Pennsylvania Missionary Society, will attend the World's Sunday School convention in Rome, Italy, May 15th-23d.

Thomas W. Pinkerton, pastor in Kenton, Ohio, will speak next Monday evening before the men's brotherhood in Akron, Ohio, on "Salt Lake City and the Mormons."

A new church building will be erected by our congregation in Bellevue, Ky. The work of the church moves forward with every evidence of prosperity in all departments.

The proceedings of the thirty-first annual meeting of the Virginia Christian Missionary Society, held at Richmond, Va., have been published in neat form by the society.

F. C. Aldinger, formerly minister of the Douglas Park Church, Chicago, begins his pastorate of the Lyon St. Church, Grand Rapids, Mich., with promising outlook.

The building of the Central Church, in Waco, Texas, of which Chas. A. Lockhart is pastor, will be enlarged in the near future to meet the growing needs of the congregation.

The Budd Park Church in Kansas City, Mo., which has prospered under the ministry of B. L. Wray, has recently purchased a good lot upon which a new building will be erected.

The honor roll call of the church in Farmington, Mo., of which Edward Owers is pastor, was held last Sunday. J. H. Morhorter of St. Louis, had charge of the special services of the day.

The First Church in Kansas City, Mo., for which W. F. Richardson preaches, has a very active men's club which is giving its attention especially to the success of the Sunday evening service.

The quarterly meeting of the Disciples Union of Greater New York was held last Tuesday evening in the Third Church of Brooklyn. Brothers Wells, Keevil and Rounds were the chief speakers.

H. A. Denton, pastor of the First Church in Maryville, Mo., has been chosen a general secretary of the Home Mission Board, to labor with W. J. Wright and George B. Ranshaw.

Richard W. Abberly, pastor of the Walnut Hills Church, Cincinnati, Ohio, has resigned to become minister of our church in Rushville, Ind., where W. W. Sniff was so long the successful leader of the church.

J. P. Lichtenberger the pastor of the Lenox Avenue Church of New York city, is due at New York from his oriental cruise, April 17. S. G. Sneff has been doing excellent work in the absence of the pastor.

Guy B. Williamson, who has ably served the church in Jacksonville, Ill., for almost two years as assistant pastor and musical director, may soon be secured for labor with other churches.

The seventh annual report of the Christian Tribune Home for Working Girls of Baltimore, Md., has been published in booklet form. The report may be secured from Peter Ainslie, president of the home.

Norman W. Phillips has closed a two years' pastorate in Greensburg, Pa. Under his ministry the church has prospered and had excellent growth. He will be succeeded by Philip Johnson, a senior of Bethany College.

J. W. Ellis and his church in Bentonville, Ark., have secured evangelists Yeuell and Wake for a revival meeting in June, following the return of the evangelists from their meeting in Cheltenham, England.

The Jackson avenue Church, Kansas City, Mo., in special services, April 21, will set apart 25 men for the work of elders and deacons. W. F. Richardson, pastor of the First Church, will have charge of the exercises.

John A. Stevens and our struggling congregation in Baton Rouge, La., are making a heroic effort to save the church property in that city. Brother Stevens

CLEAR HEADED.

Head Bookkeeper Must Be Reliable.

The chief bookkeeper in a large business house in one of our great western cities speaks of the harm coffee did for him:

"My wife and I drank our first cup of Postum Coffee a little over two years ago, and we have used it ever since, to the entire exclusion of tea and the old kind of coffee. It happened in this way:

"About three and a half years ago I had an attack of pneumonia, which left a memento in the shape of dyspepsia, or rather, to speak more correctly, neuralgia of the stomach. My 'cup of cheer' had always been coffee or tea, but I became convinced, after a time, that they aggravated my stomach trouble. I happened to mention the matter to my grocer one day and he suggested that I give Postum Food Coffee a trial.

"Next day it came, but the cook made the mistake of not boiling it sufficiently, and we did not like it much. This was, however, soon remedied, and now we like it so much that we will never change back, Postum, being a food beverage instead of a drug, has been the means of curing my stomach trouble, I verily believe, for I am a well man to-day and have used no other remedy.

"My work as chief bookkeeper in our Company's branch house here is of a very confining nature. During my coffee drinking days I was subject to nervousness and 'the blues' in addition to my sick spells. These have left me since I began using Postum Food Coffee, and I can conscientiously recommend it to those whose work confines them to long hours of severe mental exertion." "There's a Reason." Name given by Postum Co., Battle Creek, Mich.

sends forth a call to the brotherhood for contributions to help pay a \$6,000 indebtedness on the church. Send money to John A. Stevens, 314 Third street, Baton Rouge, La.

Chas. E. Varney, a lecturer, under the Slayton Lyceum Bureau, and a minister who recently came to the Disciples, may be secured for pulpit work, now that the lecture season is ended. Address him at, 29 Woodland Park, Chicago.

In the April number of the "Texas Missions," the organ of the state missionary society, much space is given to an address by Dr. H. G. Fleming, on "Alexander Campbell and Missionary Societies," a message still timely in many southern districts.

The present membership of the new Woodward avenue congregation in Detroit, Mich., is 89. This represents a net increase of over 100 per cent during the first year of Brother S. G. Fisher's ministry. C. J. Tanner began a meeting this week in the Fifth Avenue Church, Grand Rapids, Mich.

This week the Missouri lectureship is in session in Marshall, Mo. Next week the Illinois ministers will meet in the Central Illinois Ministerial Institute, at Heyworth, April 16-17. Both of these institutes have excellent programs, which would justify the very largest attendance of our ministers.

Z. O. Doward has completed one year with the East Side Church in Lincoln, Nebr. There were 65 additions in the regular services during the year. The Sunday School has outgrown its quarters and the church is placed on the honor roll by a substantial increase in the salary of the pastor.

J. P. Lucas, will close four years service as Chaplain of the Colorado State Penitentiary at Canon City, April 15. Any church or churches desiring his services in evangelistic meetings, lectures or as a settled pastor, should address him at 1608 Washington avenue, Colorado Springs, Colorado.

Elsewhere will be found full reports of the remarkable meeting in Boston, in which the Disciples and Baptists joined forces. There were 30 additions to the membership of our Boston Church, which Brother A. L. Ward, the pastor, pronounces a large percentage considering the relative sizes of the churches.

Last Sunday, Frank L. Van Voorhis began a meeting in his church in Shawnee, Okla. There is evidence of the prosperity of his church in 45 additions during the first six months of Brother Van Voorhis' pastorate, and in the enterprise of a splendid new church building, for which the contract has already been let.

The church at Virginia, Ill., presented its minister, Ben N. Mitchell and wife with table linen and china, April 2. The occasion was the anniversary of Mrs. Mitchell's birthday, and the 20th anniversary of her marriage.

I can show a few sprightly and energetic girls who are willing to do some work at home how to secure an education without money in one of the best southern schools for girls. It will pay to investigate this proposition, but only those meaning business need apply. Address G. P. Simmons, President Madison Institute, Richmond, Ky. Box 575.

ary of their wedding day. The parsonage was thronged with happy guests, a musical program was rendered, and a most enjoyable evening was spent.

The Easter services at the Christian Church in Dixon, Ill., were the best for years. The music was exceptionally good. The sermon on "The Living Christ" by the pastor, H. H. Peters, was pronounced a message of unusual power. An offering was taken for orphanage work to be divided equally between the N. B. A. and the C. W. B. M.

R. Tibbs Maxey presented his resignation March 31, as pastor of the Grant Park Church in Des Moines, Ia. Brother Maxey is a student in Drake University. The Grant Park Church has had so remarkable a growth that a resident pastor is needed. Brother Maxey will continue his University work for the present. The church doubled its apportionment for Foreign Missions this year.

Last Sunday morning O. A. Bartholomew preached in the Hammett Place Church, in St. Louis, in celebration of his fiftieth anniversary in the ministry, and the nineteenth anniversary of his work in St. Louis. Brother Bartholomew was the organizer of a number of congregations in the city and has seen during the nineteen years of his service the strength of our brotherhood multiplied several times.

The Presbyterian, Congregational Methodist and Christian Churches in Mattoon, Ill., united in a union devotional meeting in observance of Passion Week. D. W. Wetzel, pastor of the Christian Church, speaks of the meeting as the most delightful union services in which he ever participated. The communion service, in which all of the churches joined, was of special interest and uplifting in its influence.

In none of our cities is the work of the City Missionary Society carried forward with more vigor and success than in Kansas City, where F. L. Bowen has been the city evangelist for a number of years. Another new mission was opened on Brighton Avenue, March 31. A fine lot has been purchased near Roanoke boulevard, and a building is planned for this year. Brother Bowen hopes to unite the Kansas City, Mo., and the Kansas City, Kans., churches in a great co-operative work in city missions.

Miss Mary Alice Johnson has resigned as pastoral assistant of the Central church in Warren, O., on account of a change in the plan of work made necessary by the organization of a second church. Miss Johnson has served this church for five continuous years, going there direct from the Cincinnati school. No small part of the success this church has achieved during these five years has been due to the efficient assistance she has rendered. She will continue her work until May 1st.

The First Church of Akron, Ohio, of which George Darsie is minister, is one of our congregations which does things on a large scale. In the Easter services, one thousand and ten dollars was contributed for missions. The morning service was a combined service of church and Sunday school, which was attended by almost one thousand people.

When the invitation was given, 51 responded, and there were five additions at the evening service. In the evening an offering was taken in special exercises by the children for the work for orphans.

IN THE ST. LOUIS CHURCHES.

At preachers' meeting yesterday morning Bro. Alexander, of the Second Church, St. Louis, reported five additions. Bro. Jackson, of the Tuxedo church, reported two additions and \$33 taken for the N. B. A. Easter offering. Bro. McFarland, of the Fourth church, reported four additions, and \$55 for N. B. A. Easter offering. Bro. Philpott, Union Avenue church, reported sixteen additions, twelve confessions on Easter morning at the close of the morning service. Offering by the Union Avenue Sunday school for the National Benevolent Association was \$530.24. They fully expect to reach \$600. Excavating work is well under way for the foundation of the new \$100,000 auditorium.

Bro. S. B. Moore, recently of Hammett Place church, this city, has accepted a call to the church at Paducah, Ky., and begins next Sunday. Jno. Luttenberg, Carondelet, reported five additions and \$8 offering for N. B. A. Bro. Ireland, our city evangelist, has just closed a brief meeting at Overland Park, with three additions.

Geo. H. Morrisson, recently of Oak Cliff, Dallas, Tex., has recently located in St. Louis. He is here for the treatment of a child and will accept work in the vicinity.

The second annual banquet of the Business Men's Association of the Christian Church was held last night at the Hotel Jefferson. There were about two hundred men present. Breckenridge Jones, President of the Mississippi Valley Trust Co., was toastmaster. Speakers were Hon. Champ Clark, Geo. H. Combs, Kansas City, and Fred Lehmann, a prominent lawyer of St. Louis. It was decided to make the organization permanent and to hold more frequent meetings.

Jas. H. Mohorter.

April 4, 1907.

Royal
Baking Powder
Absolutely Pure

Made from pure grape cream of tartar; makes the best biscuits, cakes and all hot-breads; assures wholesome food and protects the family from the danger of alum and other injurious substitutes.

CLEVELAND NEWS.

Brother F. W. Norton addressed the ministers of Cleveland at their regular meeting, April 1, in the interest of the G. L. Wharton Memorial Home in Hiram, Ohio. The proposition is being very kindly received by the Cleveland churches.

About 20 additions by letter and confession were reported at the above meeting.

Sadness has come to the home of Brother J. P. Allison, of the Dunham Avenue Church by the death of his second child, a bright little boy of three years. Funeral services were held in the church, of which Brother Allison is pastor, Monday, April 1. A comforting message was given by E. B. Bagby, pastor of the Franklin Circle Church. Nearly all of the fellow ministers were present to offer their sympathy. Chas. Darsie, of Ulrichsville, Ohio, the former pastorate of Brother Allison, in a few well chosen words expressed the sympathy of many warm friends in that city.

The ministers, elders, and their wives and a few others from our churches enjoyed themselves in a very delightful event Tuesday evening, April 2, when they dined together at the Forest City Hotel. It was intended as a fellowship gathering of our churches. In its purpose it succeeded admirably, about sixty being present. The gathering was presided over by F. D. Butchart, and the following addresses were given: "The G. L. Wharton Memorial Home," by F. W. Norton; "Fellowship Through Service," by E. B. Bagby; "Our Mistakes in the Past," by J. E. Pounds. We hope to have other such gatherings in the near future.

Brother Moffett improves some but not as completely or as rapidly as we would desire. F. D. B.

Count that day lost whose low descending sun,
Views from thy hand no worthy action done.

—Longfellow.

FIRST CHURCH, BLOOMINGTON, ILL.

Bro. Edgar D. Jones entered upon his pastorate here Aug. 1, 1906, under very trying conditions. The church had been without a leader for eight months and with a union revival meeting of the First and Second churches to begin Sept. 4, he made the best of everything and had no word but of faith, hope and encouragement. He threw himself heart and soul into the meeting, which lasted seven weeks and resulted in 216 additions to the First church, besides a general awakening of interest in the membership. Through the constant endeavors of Bro. Jones a deficit of \$2,700 for current expenses and repairs has been paid. We have taken our offerings for home work and ministerial relief and other benevolences and have provided for the support of our missionary in China, Bro. Layton. The entire church building has been supplied with electric lights at a cost of \$500, and at the last meeting of the board the report showed a balance in the treasury. The church attendance has more than doubled with additions at almost every service.

The Young People's Society, the Sunday School and prayer-meetings are well attended, with increasing interest. A teachers' meeting is held before prayer-meeting and a ten-cent lunch served to accommodate those who could not otherwise attend.

The Intermediate and Junior Societies have been reorganized with capable leaders.

The Moulton Street Mission, which had been closed for several months, has been reopened and is in a flourishing condition. Zeal, enthusiasm and spirituality are in the ascendancy.

Bro. Jones has won the confidence and esteem of the church and the community. We are thankful and happy having such a splendid pastor and in the bright prospects before us of doing more and better work for Christ, we want others to share our joy.

Anna B. Lewis, Clerk.

A. L. CRIM IN CONNERSVILLE

Evangelist A. L. Crim, of Indianapolis, has just closed a splendid meeting of fifteen days with the church at Connersville, Ind. There were forty-five additions, thirty-eight adults. The results of the meeting are not expressed in the number of additions. Crim did a work upon which the church will be building in many years to come. The field was considered a somewhat difficult one, as there had been 806 additions in the twelve months preceding the meeting—660 in the Scoville meeting one year ago, and 146 since. The Sunday school was practically in the church and the new non-church homes had to be entered.

Crim's work was in the line of Bible teaching and the presentation of fundamentals. This he did in a masterful way and the church is greatly profited.

The Evangelist's original way of presenting the teachings of the Scripture gets the truth before the public in a forcible and logical way which is very impressive. Crim exalts Christ. "Don't doubt your belief or believe your doubts, but believe your beliefs and doubt your doubts," was an oft-repeated phrase and is an index to the character of the preaching. The purity and sweetness of his character, together with the deep concentration of his life to the Master's work, make Crim beloved by everybody. The meeting was profitable to all.

There have been 851 added to the church in the past twelve and one-half months. Jas. C. Burkhardt, Pastor.

Take the offering for Home Missions May 5th

SOMETHING'S HAPPENED! FOR WOMEN'S SAKE. SOMETHING KILLED!

READERS LISTEN SHARP. DON'T MISS—BEST THING EVER HAPPENED! Hundred years coming, here at last, full grown—so startling will say it's impossible—but wait, don't worry—Ladies, Your Prayer Answered.

THERE'S NO MORE WASH DAY!—IT'S DEAD! LAID AWAY! WIPED OUT FOREVER!



The world's watched for the man to cut wash day in two. He lives—taken more than half—left only minutes—cut so much wash day's all over, changed—there's new way cleaning clothes—different from anything known—new principles, ideas, methods, NEW EVERYTHING. Wonderful, but true, family washing cleaned with no more work than getting a simple meal, less time—no rubbing, squeezing, pounding, packing, pressing, no injury—no drudgery—that's past. Good-bye wash boards, washing machines, laundries—throw them away—the EASY WAY is here to bless humanity. Women have prayed for death of wash day—for clean clothes without rubbing—ruining health, looks—when they could wash, get dinner, see friends, indulge in recreation without fatigue—when women thought no more of washing clothes than to get a simple meal. That glorious day has come. The world's full wash boards, so-called washing machines, yet wash day same as ever—still long, dreary day—no easier, no shorter, no better. Use wash board or washing machine, its drudgery, long hours, hard work—backache—a day no woman forgets. Invention that killed wash day, named EASY WAY—name tells whole story—easy on clothes—easy used—kept clean—handled—easy on women—makes washing easy—easy to buy and sell. Not called a machine—powers inside concealed—caution the way it gets dirt—has awful appetite for dirt—increases more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—silent, but powerful—uses no spirits, yet works in darkness. OPERATED ON STOVE—move knob occasionally—that's all—scarcely anything to do but wait between batches—child can do it. All iron and steel—always ready—sets away on shelf. Entirely unlike old methods. Verily, wash day is dead—EASY WAY settled that—woman's joy and satisfaction. Less than an hour cleans washing which before took all day—cleans all clothes, finest laces, curtains, etc., in about one-tenth time without rubbing, squeezing, packing, pressing—without chemicals to injure goods. Saves 52

days drudgery yearly—makes woman's hardest work easiest household duty—saves clothes, labor, fuel, health, looks. Surprises all—sounds strange, is strange, but listen, it's no experiment, going on daily. You can do it. J. McGEE, Tenn., writes:—"One young lady cleaned day's washing by old method in one hour with EASY WAY. Another in 45 minutes. Everything as clean as could be." E. CRAMER, Tex., writes:—"Received Easy Way. Gave it a thorough trial. After ten minutes clothes nice and clean. Satisfactory in every respect." ANNA MORGAN, Ill., writes:—"I washed a woolen bed blanket in Easy Way in just three minutes perfectly clean." J. H. BARRETT, Ark., after ordering 38 Easy Ways, says:—"I don't understand why it does the work, but it does. You have the grandest invention I ever heard of. People are skeptical; have to be shown." J. W. MYERS, Ga., says:—"Find check to cover one dozen 'Easy Ways.' Easy Way greatest invention for womanhood, forever abolishing miserable wash day. Saves me turning old washer for hours. I am ready to have old washer accompany all others to the Dump. Sells itself." I. BECK, Ga., writes:—"Enclose order. Find 'Easy Way' as represented. Worked 4 days and have 15 orders." J. T. PEAY, N. C., says:—"Been out 2 days—sold 1 dozen, for which enclose order. Everybody is carried away that sees it work." Guaranteed, everything proven, old house, responsible, capital \$100,000.00. Price, only \$5.00 complete, ready to use—sent to any address. Not sold in stores.



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FROM THE FIELD

TELEGRAMS

Cedar Rapids, Ia., April 8th.—First invitation given yesterday in union meeting of two Christian Churches here. Forty-two converts. G. B. Van Arsdall pastor First Church. F. E. Smith pastor Second Church. This conservative city has never had a great meeting.

Chas. Reign Scoville.

Independence, Mo., April 8.—Began here yesterday. Large audiences. New forty-five thousand dollar church contracted for. Human opinions of ten wrong. Looks like we will have great gatherings. Brother Marshall has made fine preparations.

Small and St. John.

Groverhill, Ohio, April 8.—Clarence Mitchell just closed his ninth meeting here. The first four years of his ministry were spent here. Universal confidence in him made it only possible for him to do the work needed here. In his short ministry he has added two thousand seven hundred persons to the churches. Five splendid church buildings have been erected under his labors and in pastorates in Lima, Ohio and Mannington, West Virginia. He was one of the closest friends among our young men and to the deceased brother, J. V. Updike.

Samuel Davis, Elder.

ILLINOIS

Quincy.—Walter M. Jordan, pastor of the First Church, received six additions to the membership of his congregation in the services the last two Sundays in March. His work proceeds with vigor and success.

Nebo.—W. J. Pearson is preaching for the congregation in Mozier, Ill., at which place there was one addition in his regular services on Easter. The church made the excellent offering of \$19.30 toward work for our orphans.

Moline.—Robert E. Henry is the pastor of this new congregation. Recently there have been three additions, not heretofore reported. In interesting Children's Day exercises on Easter, an offering for orphans was taken amounting to \$15.

INDIANA

Connorsville.—Following an excellent meeting in this church, there were five additions in the regular services on Easter. James C. Burkhardt is the successful minister who directs the work of the church.

Kingman.—This young congregation will remember Easter as a happy day for

the church. In appropriate services there were four additions to the church, all adults and members of influential families. At the special services in the afternoon, \$500 was pledged to take up a note given during the erection of a new church building. Oscar E. Kelley, of Terra Haute, Ind., is the wide-awake preacher of this church.

IOWA

Clinton.—C. L. Organ, state evangelist and Talbert MacRae are the evangelists in a meeting with this congregation, in which there had been 55 additions April 2. Brother Organ has received 521 into the membership of the church in his meetings since he began his work with the Iowa Board.

MISSOURI

Kansas City.—Louis S. Cupp is the successful minister of the Hyde Park Church. In his services on Easter, there were twelve additions, all adults with one exception. Four of these were by confession. There have been twenty-two additions since the last report, seven of these by confession. This congregation has had the remarkable growth in 18 months of 248 persons received into its membership.

NEW YORK

New York City.—Since the last report, S. G. Neff, assistant pastor, has received one member into the Lenox Avenue Union Church. New deacons of the congregation are Brothers White, Elfe, Brown and Nisbet.

Buffalo.—March 31st, there were three additions to the membership of the Jefferson Street Church, of which B. S. Ferrall is pastor. D. C. Tremaine occupied the pulpit of the church on Easter, and will help the pastor in a revival meeting.

OHIO

Harrison.—There have been two baptisms and one addition otherwise since the last report. The work of the congregation is growing splendidly, and under the pastoral care of M. G. Long is prosperous.

Dayton.—The Central Church, of which I. J. Cahill is minister, closed a short meeting on Easter with 33 additions. This was to have been a two weeks meeting but after six days the pastor was taken sick. Other speakers carried on

the service three days, including a Sunday, when the daily meetings were suspended. The service closed on Easter. F. H. Cappa led the singing acceptably and rendered efficient service in personal work.

OKLAHOMA

Shawnee.—Since the last report, there have been ten additions to the member-



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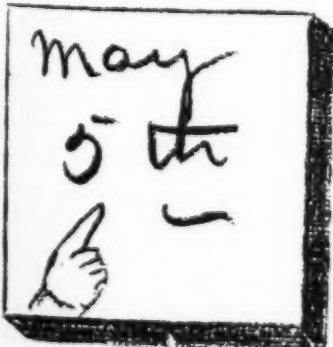
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Some one has said:—

"If God intends to save the world, He cannot afford to make an exception of America."

Another:—

"This country is His chosen instrument of blessing to mankind; and God's plans never fail."

Still another:—

"Ours is the elect nation for the age to come. We are the chosen people. We cannot afford to wait. The plans of God will not wait."

And yet another:—

"Our plea is not America for America's sake, but America for the world's sake."

Our plea is adapted to America as is no other.

Therefore:—

HOME MISSIONS

ship of the First Church. Frank L. Van Voorhis, the pastor, began a meeting last Sunday with home forces, assisted by Miss Mayme Isenbarger of Bethany, Mo. The meeting begins under most auspicious circumstances and with promising outlook.

PENNSYLVANIA

Allegheny.—In the special Easter services of the First Church, of which "Wallace Tharp is the pastor, there were four additions. Great audiences added to the interest of the service.

Pittsburg.—There were 13 additions on a recent Sunday to the membership of the First Church, W. G. Winn, pastor.

McKees Rock.—C. R. McDonald is the new pastor of this church. Under his leadership the work of the church is proceeding with much enthusiasm and success. The Sunday school has been doubled in three months and continues to grow. Since the last report there have been three additions. The church is in an interesting revival meeting, in which Song Evangelist Riley is helping the home forces.

Beaver Falls.—J. W. Darby recently baptized five new members. In the Easter exercises of the Junior Endeavor, an offering of \$24 was made for orphans.

Knoxville.—In a week of special services in this church there were 17 additions. The reception of these members on Easter and excellent audiences made the services of special interest.

McKeesport.—Rally services of the Sunday school were held which were attended by 227. In the church services of the day there were two additions, one by confession. Howard Cramblett is the minister.

Pittsburg.—In very impressive Easter services, 14 persons were received into the membership of the East End Church. John G. Slayter will preach a series of Sunday evening sermons in April on "Other Religions and Christianity."

THE MISSOULA, MONT. CHURCH

Easter was a good day with the Missoula church. Good music, good audiences and good offerings characterized the day. The offerings for all purposes and from all sources, including the Sunday school, amounted in round numbers to \$342. Of this amount \$78.00 was in the regular offering for the current expenses of the church. Our offering for foreign missions, only \$5 of which is included in the above figures, was \$30. While this is not a large sum, it is liberal when all the circumstances are taken into consideration. Like most western churches, the Missoula church has its incubus of debt that has been rolled forward from year to year till it can be rolled no longer. Easter day was meant to be a step in a movement to remove this incubus. This campaign will include a movement to get every member in the church on the regular subscription list of the church, and keep them there while they continue to hold their membership in the congregation. If this can be done, as it is hoped that it can, the problem of finance will be solved for the future, as it would be in nearly every church if this were done. With the main line of the Northern Pacific in operation, the main line of the Chicago and Milwaukee under construction, upon both of which lines it will be an important division point, and with the opening of the Flathead Indian Reservation not more than

GET READY FOR CHILDREN'S DAY For Foreign Missions

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3—"The Missionary Voice. Children's Day number, especially for children. Brimful of missionary interest.

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A special meeting of the shareholders of the Tutill Spring Co. will be held at its office, 215 W. Polk St., Chicago, Ill., Friday, 19th April, 1907, at 10 o'clock a. m. for the purpose of voting upon the question of increasing the capital stock of the said company and transacting any other business that may come before the meeting.

WM. H. TUTILL, Secretary.
March 19, 1907.

Is your church thinking of adopting the Individual Communion Service? If so you will make no mistake by writing for our price-list and comparing our goods and prices with others. What you want is the best goods for the least money, and we are in a position to sell them to you. Better write us to-day and get our literature before the next board meeting. Address "Communion," care The Christian Century

a year in the future, to say nothing about its surpassingly beautiful situation and splendid climate, there is a fine future for Missoula. With the best location, one of the best houses of worship, and many of the best people in the city, there is a fine outlook for the Christian Church. We are going to try to be ready to seize the opportunity.

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The National Benevolent Association has for sale a fine tract of land, about twenty acres, more or less, in the village of Dundee, Kansas, in the Great Arkansas River Valley, eight miles west of Great Bend, Kansas, and six miles east of Pawnee Rock, Kansas, on the main line of the A. T. & S. E. Railroad. Dundee is comprised of a store, and three large elevators. A schoolhouse stands on one corner of this piece of land. This tract can be layed off into lots, to a good advantage. It has two small frame buildings on it. It lays as level as a floor. It will raise fine wheat, alfalfa, sugar beets or most any product desired. There is water in abundance, and of the best quality. It would make a fine home for any one wanting a place of this size.

Also 105 acres, more or less, about three-fourths of a mile from this tract, nearer to the river. It never overflows. It is fine land for alfalfa, wheat, corn, oats or anything that is grown in this part of the country. It has a small stone house, good windmill, fenced, ten acres of large cotton-wood timber. The crops from this land would easily pay a good rate of interest on money invested.

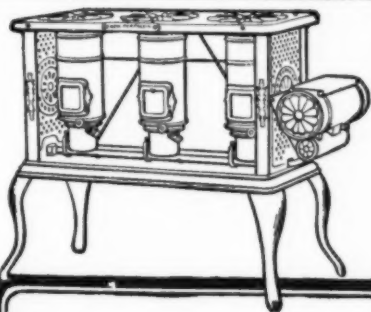
For price and terms inquire of S. Mosbarger, Pawnee Rock, Barton Co., Kansas, or Jos. H. Mohorter, 903 Aubert avenue, St. Louis, Mo.

SOME KENTUCKY BRIEFS FOR MARCH.

Brother J. B. Briney was sick much of the time and was not able to preach at Bardstown. He was there one Sunday—too sick to preach.—T. W. Harrison is to help Chatham and J. W. Ligon in a meeting in early June. Bro. Ligon has on foot a move to make that mission self-sustaining after this year.—Ninety-two at Sunday school last Sunday in March at Erlanger. The work is doing well in many ways. L. B. Haskins will hold a meeting in April at Ludlow.—The work of W. J. Cocke was at Paintsville, Springfield and Livingstone. He concluded meeting at first named place and meeting was in progress at last when he wrote. Eleven added during the month and \$32.93 for self-support in work of Kentucky missions.—H. H. Thompson was at work in the big county of Pike. Four added and much other good done. He is expecting some successful work with better weather.—McKee had the combined services of Z. Ball and H. L. Morgan in a meeting. Nine added. Two of these only added at McKee county seat of Jackson county.—There were five added at Latonia and H. C. Runyon says that chairs had to be used to seat the people at both services on Easter Sunday. He held a meeting also at Columbia, a suburb of Cincinnati.—L. T. Cole has been at work at Lebanon Junction for three months and the work has taken on considerable interest and life.

There have been six added. W. J. Cocke is to go to them for a meeting in a short time.—A new roof for the house at Beattyville is the goal for which the church and J. S. Mill, the minister, is striving. Large crowds; fine interest. —There were eleven added in the Big

Sandy Valley by S. J. Short. \$200.00 raised for some local work.—The State Board has agreed to help the Second Church, Richmond, during the present year. W. O. Foster is the preacher. There have been ten added since the first of January. Jno. T. Hawkins is to



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hold a meeting in summer.—H. L. Morgan preached 30 sermons and there were none added.—He hopes for better results in the future.—The Clay City church and Sunday school are reported at doing well by the preacher, Geo. D. Verco. New superintendent elected for Sunday school and outlook bright.

—O. J. Young says Valley View is doing very well.—H. W. Elliott was able to be away the last two Sundays of March and hopes to be able to attend all the District Conventions and to preach at one or more places each Sunday from now until the September convention. The collections for the month amounted to \$705.20—a gain of \$374.97 as compared with last March and a gain of \$1,110.54 as compared with the same period last year. A small balance on hand. If we pay our men in April our friends must send in money now. Do not put it off.

H. W. Elliott, Sec.

Sulphur, Ky., April 4, 1907.

"FOR GOD AND HOME AND NATIVE LAND."

This stirring rally cry of the W. C. T. U. is as applicable to the cause of Home Missions as to that of temperance. God sent Jesus to bless our homes. He came a blessed guest, a benediction to the family. His gospel seeks to find permanent abiding in the hearts of all people. He said to the Apostles—"beginning at Jerusalem." Except our own homes and our own land be given the Gospel, we will fail in our whole duty. The foreign missionary who has no trophies in his homeland, will speak his message on deaf ears. Our own country is only nominally Christian. There is yet much land to be possessed, and it is everywhere. In east, north, south, west, and whatever lies between, there is still a great work to be done. The farther the banner of Christ is flung in America, the wider the doors of opportunity will open in the foreign field. We owe it to the whole world to evangelize America and keep it evangelized.

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In Nebraska we are now paying from six hundred to one thousand dollars for church lots that a half dozen years ago would have cost less than half that. Buildings cost close to one-fourth more now than then. We have been too slow! We have been walking. Let us run.

The Gospel Wins.

One of our missionaries held a meeting in a hall in a small town. He organized a church of 130 members and 100 of them were new material. One of these is now studying for the ministry. A house was built and paid for. This inside of fifteen months.

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One of our Nebraska churches had ceased to meet. Good county seat town. The weeds around the church building, undisturbed by anything save the winds, assisted the shattered windows and the falling plaster to support a mortgage of \$1,000.00, including interest. They knew they could not do anything. The so-

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are made every year in the book business. Every family, rich or poor, must have books. During the last few years, \$7,500,000.00 have been expended for Modern Eloquence, \$12,000,000.00 for Standard's Lectures, \$5,000,000.00 for the Century Dictionary, and the tremendous sum of \$41,000,000.00, covering over half a million sets of the Encyclopedia Britannica. These books were sold by subscription in American homes and sales are still going on.

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ciety lent a hand. The mortgage was paid off, some meetings held, a preacher called and his salary partly paid by missionary money. Now that church is self-supporting and in good order. They needed a little help and a large lot of encouragement. Provide such help for a thousand other places on May 5th, the day for American missions.

W. A. Baldwin.

Be strong:

We are not here to play, to dream, to drift:

We have hard work to do and loads to lift:

Shun not the struggle—face it.

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